A

DEFENCE

Of a PAPER, Entituled,

GOSPEL-TRUTHS

Againſt the

EXCEPTIONS

OF THE

BISHOP of *CORK's* Teſtimony.

By W. Penn.

The Second Edition.

Printed in the Year, 1698.

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THE PREFACE.

Reader,

IT *was the Wise Counsel of an Ancient and Great Prelate, of the Kingdom of* Ireland, *at a late Visit I made him there, to discourage Controversie, and endeavour to abate Strife among Christians: For, said he,* Heaven is a Quiet Place; there are no Quarrels there, and Religion is a Holy and Peaceable Thing, and Excites to Piety and Charity, and not to Genealogies, Strife and Debates. *But the Bishop of* Cork *seems to be of another Mind, that could not pass by so Inoffensive a Paper as that Stiled* Gospel-Truths (*given him by me in a Private Way, at a Friendly Visit upon his own Desire*)

sire) *without his* Publick Animadversions; *and those Expresst not with so much* Justice *and* Charity *as might have been expected from him to his Dissenting Neighbours.*

I am, I confess, very sorry my Christian Visits to the Bishop have met with no Better Returns than Controversie: But because that's his, and not my fault, it shall be my Satisfaction.

I did indeed, Perceiving him Conversant in our Writings, and his Character to be Moderation, casually Present him with one of those Papers; but as the Nature of it is Far from Provocation, so my design in it was purely to Improve *his Temper, and not to* Excite *his Contradiction. Nor was it Writ for an* Exact *and Compleat Account of our Belief, but* Occasionally, *to prevent the Prejudices that the*

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Attempts of a Course and Scurrilous Pen at Dublin, *just before, might provoke in some against us, as to the Points touched upon in the* Gospel-Truths. *And though we have been so Unhappy as to be therein Mistaken by the Bishop, yet it's some Comfort to Us that our Christian Declaration hath had quite another Reception with the Generality of those to whose Hands it has come: And I heartily wish That hath not been the most prevailing Motive to his Undertaking. However, since he has been pleased to fault it both with* Shortness *and* Error, *which we thought Healing, at least Inoffensive, I esteem my self Answerable for it, and shall, with God's Assistance, Defend it against the Force of his* Exceptions, *and I hope with* Clearness *and* Temper: *For, though I may be plain, as he may expect, I desire to be neither* Rude *nor* Bitter.

I

I ask, Reader, *but the Common Justice due to all Authors, especially in Controverted Points of Religion, to wit*, Attention *and* Impartiality; *and then judge whether our* Pacifick *Paper deserved so* Sharp *a Censure, and the Manner of its being given him, so* Publick *a Return: Though I hope the Consequence will be Good. To Almighty God I leave the Success, and am in all Christian Obligation,*

Thy Assured Friend,

Bristol, the 23d of the 7th Month, 1698. **W. Penn.**

THE

GOSPEL-TRUTHS

Held and briefly Declared by the People called *QUAKERS*, for Satisfaction of Moderate Enquirers.

SOBER READER,

IF thou hadst rather we should be in the Right than in the Wrong, and if thou thinkest it but a Reasonable Thing that we should be Heard before we are Condemned, and that our Belief ought to be taken from our own Mouths, *and not at theirs that have prejudged our Cause; then we intreat thee to* Read *and* Weigh *the following Brief Account of those Things that are chiefly Received and Professed among us, the People called* Quakers, *according to the Testimony of the Scriptures of Truth, and the Illumination of the Holy Ghost, which are the Double and Agreeing Record of True Religion. Published to Inform the Moderate Enquirer, and Reclaim the Prejudic'd to a better Temper, which* GOD *grant, to his Glory, and their Peace.*

I. It is our Belief, that *GOD Is*, and that He is a *Rewarder* of all them that *fear* Him, with Eternal Rewards of *Happineſs*; and that thoſe that fear him not, *ſhall be turned into Hell.* Heb.11.6. Rev.22.12. Rom.2.5,6,7,8. Pſal.9.17.

II. That there are *Three* that bear Record in Heaven, the Father, the Word, and the Spirit, and theſe Three are really One. 1. *John* 5. 7.

III. That the Word was made Fleſh, and dwelt among *Men*, and was and is the *only Begotten* of the Father, full of *Grace* and *Truth*: His Beloved Son in whom he is *well pleaſed*, and whom we are to hear *in all things*; *who taſted Death for every Man*, and Dyed for Sin, that *we might Die to Sin*, and by his Power and Spirit be raiſed up to Newneſs of Life here, and to Glory hereafter. *John* 1.14. *Matth.*3.17. *Heb.*2.9.

IV. That as we are *only Juſtified* from the *Guilt* of Sin by Chriſt the *Propitiation*, and not by Works of Righteouſneſs that we have done, ſo there is an abſolute Neceſſity that we receive and obey, to *unfeigned Repentance and Amendment of Life*, the holy Light and Spirit of *Jeſus Chriſt*, in order to obtain that Remiſſion and Juſtification from Sin: Since no Man can be Juſtified by Chriſt,

Christ, *who walks not after the Spirit but after the Flesh*; for *whom he Sanctifies, them he also Justifies: And if we walk in the Light as he is Light, his precious Blood cleanseth us from all Sin; as well from the Pollution as Guilt of Sin.* Rom. 3. 22. to 26. Chap. 8. 1, 2, 3, 4. 1 John 5. 7.

V. That Christ is the Great *Light of the World*, that lighteth *every Man* that cometh into the World, and is *full* of Grace and Truth, and giveth to all Light for Light, and Grace for Grace; and by his Light and Grace he Inwardly Appears to Man, and teaches such as will be taught by him, *That Denying Ungodliness and Worldly Lusts, they should live Soberly, Righteously, and Godly, in this present World.* John 8. 12. Chap. 1. 9, 14. Tit. 2. 11, 12.

VI. That this Principle of Light and Grace, which is GOD's Gift, through Christ, to Man, is that which *shews* us our Sins, *Reproves* us for them, and would *Lead all all out of them* that obey it, to serve GOD, in *Fear* and *Love*, all their Days. And they that turn not at the Reproofs thereof, and will not Repent, and Live, and Walk according to it, *shall die in their Sins, and where Christ is gone, they shall never come, who is Undefiled, and separated from*

Sinners. Ephes.5.13. John 16.7. Prov. 1.20 to 24. John 8.24.

VII. This is that Principle by which GOD prepares the Heart to worship him aright; and all the Duties of Religion, as *Praying*, *Praising* and *Preaching*, ought to be performed through the sanctifying Power and Assistance of It; other Worship being but *Formal*, and *Will-Worship*, with which we cannot, in Conscience, joyn, nor can we *maintain* or *uphold* It. *Rom.* 8. 26. 1 *Pet.* 4.10,11.

VIII. Worship in this Gospel-Day is Inward and Spiritual; For *GOD is a Spirit*, as Christ teacheth and he will *Now* be worshiped in *Spirit* and *Truth*, being most suitable to his Divine Nature: wherefore we wait in our Assemblies to feel GOD's Spirit to open and move upon our Hearts, before we dare offer Sacrifice to the LORD, or Preach to others the way of his Kingdom, That we may Preach in *Power* as well as *Words*, and as GOD Promised, and Christ Ordained, *Without Money, and without Price.* John 4. 23,24. 1 Thess. 1.5. Isa. 55.1. Rev. 22.17. Matt. 10.8.

IX. This also leads us to deny all the vain Customs and Fashions of the World, to avoid Excess in all things, that our Moderation

ation may be seen of all Men, because the LORD is at hand, to see and judge us, according to our Deeds. *Tit.* 2. 12. *Rom.* 12. *Philip.* 4. 5. *Eccl.* 12. 14. *Mat.* 16. 27. *Rom.* 2. 6. *Rev.* 20. 12.

X. We believe the Necessity of the *One Baptism* of Christ, as well as of his *One Supper*, which he promiseth to Eat with those that open the Door of their Hearts to him, being the Baptism and Supper signified by the Outward Signs; which tho' we disuse, we judge not those that conscientiously practise them. *Mat.* 3. 11. *Ephes.* 4. 1. 1. *Pet.* 3. 21, 22. *John* 6. *Rev.* 3. 20.

XI. We *Honour Government*; For we believe it is an Ordinance of GOD, and that we ought in all things to submit, by Doing or Suffering: But esteem it a great *Blessing* where the Administration is a *Terror to Evil Doers, and a Praise to them that Do Well.* Rom. 13. 1,2,3,4,5.

This hath all along been the General Stream and Tendency both of our Ministry and Writings, as our Books will make appear, notwithstanding what Ill-minded and Prejudic'd Persons may have strained to Mis-represent Us and our Christian Profession.

Dublin, the 14th of the 3d Month, 1698.

William Penn. Anthony Sharp.
Thomas Story. George Rooke.

THE TESTIMONY OF THE BISHOP OF CORK

As to a Paper Intituled, *GOSPEL-TRUTHS, held*, &c. *by the* PEOPLE *called* QUAKERS: And Delivered to Him by an eminent Member of them.

Friends,

I Am such a *Reader* as in your Paper you desire. I have *read* and *soberly weighed the account* you give of *those things, which you say are chiefly Received and Professed amongst you.* And I will exercise so much Moderation and Charity as to lay a great weight on that word [*chiefly*] hoping these are not *the Only Things*, or *All* that you Believe: I should have been heartily glad

glad to have found that you had been in the Truth, as I am well assured I my self am; But as *I professed*, when the Paper was given Me, That if I took it, you must expect I should *bear my Testimony touching It or against It*; So I now must tell you, I think my self bound in Conscience to perform what I then professed; and that upon more Reasons than I will now trouble the World with. You must not be offended if I say, You have such a way of Writing and Speaking, that it is very hard in many matters of Religion to know what you mean. But, as far as I understand you, I will *candidly acknowledge* what Truths you have sufficiently or tolerably exprest; I will *shew you*, with meekness, *how far your Faith*, if this be your Faith, *comes short of being* sufficient or *Christian*; and I will *sincerely tell* you, what I apprehend to be the *cause of your Delusion*, and how *dangerous a condition* I really fear, nay believe, you to be in.

And first; The only Articles, in which you have exprest a sufficient Christian Belief, are your IV. which is touching Justification; and your last touching Government and your Submission thereto. I wish you may always stick to this Belief and Practice: And I heartily rejoyce to find

you acknowledging the *Necessity of Christ as a Propitiation, in order to Remission of Sins, and Justifying You*, as Sinners, *from Guilt*. 'Tis the first time I have heard of it amongst you.

As to all the rest of your Articles, I mean those which I understand, I must tell you, the declaration of your Faith comes so short, of what is required from People to denominate them Christians, that except, under each Article you believe more than you have declar'd, you cannot be accounted Christians. For first; in those Articles of Faith, which you have thought fit to mention, you have set down only some little Ends, I had almost called them Snaps, of the Article: And Secondly; many more whole Articles, of the true Christian Faith, and which are of no less import, you have intirely omitted, waved or suppressed.

You acknowledge in your I. Article, *there is a God*, and you own his Providence as to the other Life. But that *He made Heaven and Earth*, that He is the *Almighty*; and at present by his Sovereign Power, most wisely and holily, Governs, Orders, and Sustains all (by his Mercies as well as Judgments, even in this World, *not*

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aving Himself without witness) you say not word. *Creation* in the beginning and *Providence* as to this World at present, are not here acknowledged by You. We hope you believe both.

Your II. Article is wholly true; for it is express Scripture, 1 *John V.* 7. But it is merely what the Apostle there had occasion to say, and what was to his purpose touching the *Father*, *Son*, and *Holy Spirit*; far from being the sum of what the Holy Scripture teaches of them; and therefore is not a sufficient Confession of Faith on that head.

In your III. Article you acknowledge indeed the *Son of God to have been made Flesh*, but neither *Conceived by the Holy Ghost*, nor *Born of the Virgin Mary*: So that it does not appear, by this your Confession, but that He was at first an ordinary corrupt sinful Person: Nay you own Him not so much as *Jesus* or the *Christ*; (the great *Saviour*, who delivereth from the wrath which is to come; or the Great *Prophet*, *Priest*, *Lord* and *King* of his Church:) You acknowledged him indeed to have *dyed for Sin*, but (not to mention the Articles inferible from, and relating to, the Circumstances of his death) You have not

one word of *His Reſurrection* from the Dead *or of His Aſcenſion into Heaven:* which may be proved ſome of you have expreſly denyed, ſaying, *He is not aſcended into Heaven, He is in us.* Nor again, *of His ſitting now at the right hand of the Majeſty on high.* And ſo you ſeem not to own any thing of His *Mediation*, *Interceſſion*, or *Appearing now in Heaven for us.* Nor further have you ſaid a word of his *coming again to Judgment*, or the *End of the World.* Thus indeed You have here neither own'd the *Creation* nor *Diſſolution* of the World; ſo that it does not appear, by this Account of your Faith, whether you do not judge it Eternal, and ſo otherwiſe Infinite. Yet again; Not a word of *One Church*, which it may be feared you ſtrike out of your Belief, becauſe you are reſolved never more to return into the Unity of the Church, but to make and maintain a Schiſm or Party forever. Nor further have you a word of the *Reſurrection of the Body*, which divers of you have been known to deny, and others of you only ſay, *It may be ſo.* And Laſtly, Tho' you acknowledge Everlaſting Rewards for them that fear GOD, yet nothing of the *Everlaſting Puniſhment of Wicked Men:* You mention *Hell* indeed (in a very unna-

nnatural place, *viz.* in your firſt Article of e Being of GOD) but whether you mean ereby the *Grave*, as moſt commonly in cripture is meant; or a place of Tempo- l Puniſhment after this Life, as ſome have one; *or a State of total Deſtruction and Annihilation*, as many now a days do, no one nows.

Upon the whole; As to the Sum of the Chriſtian Faith, which you have been pleaſed to ſet down, there is not any one Article of our common Twelve, that you have own'd intirely; and Eight at leaſt, if not more of them, that you have here totally ſuppreſſed or waved. And how influential to a holy Life, theſe which you have waved are, and therefore how neceſſary to Salvation, I muſt require and conjure you, on your own Eternal Account, to conſider. I will only mind you of two paſſages out of the Scriptures of Truth: 1 *Cor* XV. 16, 17. *If the Dead riſe not* (that is, if there be no Reſurrection of the Fleſh) *then is not Chriſt Raiſed. And if Chriſt is not raiſed, your Faith is vain, you are yet in your Sins*, Hence it appears All other points of Faith are in vain, if this be not true. The other is *Rom.* X. 9. *If thou ſhalt confeſs with thy Mouth the Lord Jeſus, and ſhalt believe in thy Heart*

Heart that GOD hath raiſed Him from the Dead, thou ſhalt be ſaved. This Article alone is of ſuch force and influence on Mens Hearts, that if believed as it ſhould be, ſuch belief will ſave Men. But both *Chriſt's Reſurrection* and *Our own*, are by You in this Paper, left out of your Faith. I judge You not, but judge Your ſelves, leſt you be condemned of the LORD.

Your V, VI, and VII. Articles treat of what you call *The Light of Chriſt within Man:* This You have never been able yet, that I could find, to make out what You mean by. For You will not allow it to be either the Natural Rational Faculty, or common innate Notions, or Natural Conſcience, or Conſcience Illuminated, by the Preaching of the Goſpel and the Operation of the Holy Ghoſt thereby: Till You can make us underſtand your meaning, or indeed till You underſtand it Your Selves, (that is, till you are leſs confuſed in this, the very Fundamental Principle or Rule of what you profeſs) You muſt not think of *Declaring* (or Publiſhing) *an Account of your Faith*: See you underſtand it firſt. There are ſome Men who have a Faculty to ſpeak things ſeemingly profound, but in the End neither themſelves nor others can make any

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diſtinct ſenſe of what they have ſaid. This we uſually call *Banter*; And I muſt acknowledge, as far as I can ſee, your Diſcourſe of this Light within, is perfectly ſuch. Take notice We in our Preaching require People to *look within*, as much as You do: We ſtrictly charge all to walk according to the *Convictions*, and *Light they have received*. We daily *appeal unto Conſcience*; but then we teach, that *Conſcience* (*opened* by the *Holy Spirit*, under the Miniſtry of the Word, *Acts* XVI. 14.) does and muſt *take in its Light* from *Holy Scripture*. *The Commandment of the Lord is pure inlightning the Eyes*, Pſ. XIX. 8. [viz. of the Mind, *Epheſ.* I. 18.] *Thy Word is a Lamp to my Feet, and a Light to my Path.* Pſ. CXIX, 105. *To the Law and to the Teſtimony*; *If they* [even Men in their Conſciences] *ſpeak not according to this Word, it is becauſe there is NO LIGHT in them.* Iſai. VIII. 20. Now theſe things are intelligible. This Rule is fixt and certain, nothing of which can be ſaid of *Your Light within*.

In Your VIII Article You tell us, *Worſhip under the Goſpel is Inward and Spiritual*. If You mean hereby, that all Outward and Bodily Worſhip ought to be accompanied with an Inward and Spiritual Worſhip, it is what we daily Preach and Practice, and

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even in private preſs. But if, as it would ſeem, You mean all the Worſhip GOD now requires, is from the Inward Man, or from the Spirit, this is abominably falſe. For Our Bodies are GOD's handy-work, and Chriſt's Purchaſe, as well as Our Souls; on which reaſon, GOD by His Apoſtle commands, *Glorifie GOD in Your Body and in Your Spirit,* [ἅτινα] *which* (in the Plural Number that is, *both which*) *are GOD's*. Not to tell You, that You your ſelves now a days perform ſomewhat of Bodily Worſhip. And indeed, if there be not a worſhip of the Body, as well as of the Spirit, there can be no Publick Worſhip. This Article therefore muſt alſo be mended, to make it Chriſtian.

In your IX Article, You tell us of your *Denying all the vain Cuſtoms and Faſhions of the World, as alſo Exceſs in all things.* I know no ſort of Chriſtians who teach otherwiſe; I wiſh I could ſay I knew none (even of your ſelves) that practice otherwiſe. It is one part of the Catechiſm We teach our Children, to *renounce all theſe*. But there are many *Innocent and laudable Cuſtoms* which You call *vain*. Would it not almoſt make a Mans Stomach turn to hear one forbear, in point of Conſcience, ſaying

ying [*You*] to a ſingle Perſon, becauſe it
improper; and at the ſame time, while
is ſpeaking to his Superiour, becauſe
hou doeſt; ſounds a little rudely, to ſoften
e *Thou*, and ſay *Thee doeſt*, which is
mmonly Your Peoples Practice, and
uch more improper. Will You ever be
le to prove, the Primitive Chriſtians
ed a Dialect or Dreſs different from
hers of their Nation and Qualities, and
laced Religion in it? Does not Chriſt re-
ire *Saluting even thoſe who ſalute not us*?
nd no doubt his, and his Apoſtles Saluta-
ons, were in the common form. In a
ord, There is *more Vanity* in *Singularity*
nd Affectation, than in moderate following
common innocent Phraſe, Garb, or Cu-
ome.

In your X Article you believe (you ſay)
Spiritual Baptiſm, and a Spiritual Supper
nd Communion; but acknowledge *you Diſ-*
ſe the Outwards Signs, by us commonly
alled Sacraments: Now did not Chriſt
ommand Water-Baptiſm? *Go ye and Bap-*
iſe all Nations, Matth. XXVIII. 19, 20.
The Baptiſm here commanded was Water-
Baptiſm: For Baptiſing with the Spirit was
GOD's work, not the Apoſtles; and tho
the Baptiſm of the Spirit commonly ac-

com-

companied Baptiſm with Water, yet not always, as in the Caſe of *Simon Magus*, and many others. Yet, did not Chriſt promiſe to *be with them* (Preaching to all Nations and Baptiſing) *to the End of the World*. Further, Did not the Apoſtles in Obedience to Chriſts Command, both conſtantly practice, and alſo require, Water-Baptiſm to all Initiated Chriſtians? *Can any Man forbid Water, that theſe ſhould not be Baptiſed which have received the Holy Ghoſt as well as we? And he* [Peter] *commanded they ſhould be Baptiſed:* Acts X. 47, 48. Then as to the Outward uſe of Bread and Wine for the Lord's Supper, can any Command be more Expreſs than *This do in Remembrance of Me!* Four times repeated in the New (which you call the better) Teſtament. To which St. *Paul* adds, *It is a ſhewing forth the Lord's Death until He come*, 1 Cor. XI. 26. Now if Chriſt and his Apoſtles have commanded this, who hath Authoriſed you to diſuſe it? Remember what St. *Paul* tells the *Corinthians*, *he received from the Lord that which* on this Subject *he delivered to them*, 1 Cor. XI. 23. And 'tis a ſevere Paſſage in another Epiſtle of his, *Gal.* I. 8. *If we, or an Angel from Heaven, preach any other Goſpel unto you, than that which we have preached*

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unto you, let him be accurſed. That which lays aſide ſo much of the Old Goſpel, and ſets up a New and Variable Rule of Faith, (we know not what Light within) is Another and New Goſpel.

To draw towards a Concluſion: I have written this ſhort Paper in much and true Compaſſion to you; It had been far eaſier to me to have ſaid more, than thus to have confined my ſelf: I look upon many of you as an harmleſs well-meaning People, but under ſtrong Deluſions.

This your Deluded State proceeds from your making what you call *The Light within you* (which is in many Caſes nothing but your own Preſumptive Perſwaſion or Fancy) *a Rule of Faith and Practice, Co-ordinate,* if not *Superiour and Antecedent to the Holy Scriptures:* Theſe words in your Paper [*Which are the Double and Agreeing Record of True Religion*] intimate at leaſt thus much, That you will not believe what Scripture ſaith, except the Light within you dictate the ſame, and ſo make a Double Record. Now my Friends, do not flatter your ſelves, *GOD is not mocked*; you muſt Anſwer at the Dreadful Day of Judgment, amongſt other Points, to ſuch as theſe; and therefore Examine your Conſciences before-hand.

1. Is it not your *main End and Study*, by pretended Mortifications, and Renouncing the World, (while there are no sort of Men alive that more eagerly pursue it, nor have more effectual, wily, and secret ways of getting Wealth than your selves) Is it not, I say, your main Aim and End *to make your selves a Party considerable*, and such, to which, for Reasons of State, peculiar Priviledges must be Indulged?

2. Are not, to this purpose, many of *your Distinctive Characters*, such as your *Different Garb* (for it is plain not a few of your Peoples Cloaths, as to materials, are more costly than many of ours) your *way of speaking*, yea, even *your Looks and Gestures*, assumed rather to make your selves remarkable, and at *first sight known* from other People, than out of any Perswasion, Sense of Duty, or Conscience of Obligation.

3. What reasonable or *tolerable Warrant* can you plead for waving, *suppressing*, at least, *not confessing*, much the *greater part of the Christian Faith*, and *Rejecting all Outward Positive Parts of Worship* (especially Baptism and the Lords Supper) which have such plain and Repeated Evidences in Holy Scripture. Your Light within, (or Sense and

and *Perſwaſion* which you ſay you have, and are ſure is from Chriſt) foraſmuch as, in the preſent Caſes, it dictateth againſt Holy Scripture can never be proved even to your ſelves, much leſs to others, to be from Chriſt: But muſt rather in all reaſon, be reſolved to be one of the Heights or *Depths of Satan, transforming himſelf into an Angel of Light.* And for any Perſons *to yeild to ſuch Conduct* (*beſides or againſt Holy Scripture*) is plainly *to abandon themſelves to the Deluſions of the Devil.*

In a word therefore, I again require you, as you will anſwer all your Secret Arts and high Pretenſions at Chriſt's Tribunal, that you either *Embrace and Profeſs the intire Chriſtian Faith*, in the Points wherein I have ſhewn you to be defective; and that you receive the Chriſtian Seals or Badges, *Baptiſm* and the *Lord's-Supper*; or elſe that you *deſiſt to lay claim to the Name of Chriſtians.*

It is not for me to Judge you, but again I ſay unto you, (truly from GOD, as His Miniſter) *Judge your ſelves.* This is the Caſe. If Men who *take away* even from the *Faith once deliver'd to the Saints, at* leaſt *Two Thirds*, beſides many main Points of the other Third; who *Equal their own Pre-*

ſumptuous Conceits to the Divine Oracles, and Revelations; who *uſe and diſuſe at pleaſure, what parts of GOD's Inſtituted Worſhip* they think fit, even the very Badges of Chriſtianity, (I will not here Interpoſe your Making Gain your Godlineſs) but if the aforeſaid Men are in *a Way of Perdition*, what can you conclude of your ſelves? In the Name of GOD Repent and Return: And from my Soul I pray, That GOD will pleaſe to give you Repentance.

EDW. CORK and *ROSS.*

Cork, July the
2d. 1698.

A

DEFENCE

OF a PAPER, Entituled,

GOSPEL-TRUTHS, &c.

I

I Have given the *Biſhop's Exceptions* together at Large, as he did our Paper, and ſhall now Conſider their Validity.

He is pleaſed to ſay at the beginning of his firſt Paragraph, *he is ſuch a Reader as in our Paper we deſire*: Words that gave me great hopes, of not only fair, but friendly dealing; and I heartily wiſh it had been ſo: But ſince it ſeems to me the *Reverſe* of his Promiſe, he muſt not take it ill from me, if I ſtop a while, and ſhew him a little to himſelf, and how much he is miſtaken in his own Temper, as well as in our Principles. For tho' he begins with the Names of *Moderation*, *Charity* and *Meekneſs*, that's all: He quickly Loſes ſight of them, and forgets them, with himſelf, almoſt all the way. And unleſs my Taſte be Extream-

ly Depraved, there is little Reliſh of thoſe Vertues in his Management, or a tolerable Temper ſhewn towards us, reſpecting either our Belief, or Practice. We deſire *ſuch a Reader* indeed as had *rather* we were in the Right, than in the Wrong; One that did not Prejudge our Caſe, and would give us (and not our Enemies) the *wording* of our own Belief; While the Biſhop but too plainly ſhews, he would not have us in the Right, Even where he dares not ſay (however freely he ſuggeſts it) that we are in the Wrong. Which appears,

Firſt, by his *Unneceſſary* Exceptions to ſuch Truths, as we have Declared in our Paper (and he cannot deny) as *imperfectly* Expreſt, becauſe we have not ſaid all that might be ſaid, to Branch them out, or Illuſtrate them; tho' enough to be underſtood by ſuch as are not Captious.

Secondly, by *Suppoſitions Incongruous*, and that can have no other Service than to *Expoſe* us, and that in a very ill Manner.

Thirdly, by rendring us to *Deny*, what we don't Expreſs in our Paper: Tho' indeed we Believe it.

Fourthly, in not taking due notice of what is *Implied*, as well as Expreſt: Which had been but Juſt.

Fifthly,

Fifthly, in making the *worſt* of what is not concurrent with his Belief, and not the beſt where we believe the ſame thing.

Sixthly, by Groſly Miſrendering our Pretences to *Strict Living*.

Laſtly, by Condemning us upon *Rumour*. All which, is *more than leaning* to that ſide, that had *rather* we were in the Wrong, than in the Right; and Conſequently not *ſuch a Reader* as we deſired. That this is ſo, let it but be obſerved, how he *Unchriſtians* us in his third Paragraph; tho' Immediately in a *Contradiction*, to what he juſt before Acknowledges in his ſecond. Nor will he allow us to be ſo much as *Deiſts* in his fourth, or at moſt but very Imperfect ones, becauſe, we have not ſaid all of God, that may be aſcribed to him. In his ſixth, he ſuppoſes us Capable of believing that Chriſt Came of *Corrupt* and *Sinful Fleſh*, becauſe we ſay no more in that Place, of the *Manner* of his Incarnation than the *Evangeliſt* doth, *John* 1. 14. Alſo, that we are *Defective*, at beſt, *Ambiguous*, about Eternal Rewards and Puniſhments. He makes us, in his ſeventh Paragraph, to *Deny* the Reſurrection of the Dead, at large, and *without Diſtinction*, tho' we there Acknowledge a *Future State*, which implies it; and have not ſaid one

word againſt it; but upon all Occaſions, in Print, or otherwiſe, have Expreſt our Belief of that Branch of Chriſtian Doctrine, *according to Scripture.* In his Tenth, he derides our Plain (though Proper) Language, of *Thou to a ſingle Perſon*, though it is what he himſelf gives to God in his Prayers. In his Fourteenth, and Fifteenth, he is pleaſed to ſlight and render our *Stricter* Living, a *Trick to promote a Party*, and that our *Garb, Looks and Geſtures, are more to make our ſelves Remarkable, than out of any Perſwaſion of Duty, or Conſcience:* As bad a Conſtruction, as he could make. In his Sixteenth, he tells us, *the Light within us, that we ſay, we have from Chriſt*, is rather *one of the Highths or Depths of Satan Transformed, and that we are Abandoned to his Deluſions.* So that We and moſt of our Principles too, are ſtark Naught with the Biſhop. In his Eighteenth, and laſt Paragraph, he ſuggeſts, *We take away two Thirds of the Chriſtian Faith, beſides many Points of the other Third; and equal our Preſumptuous Conceits, to the Divine Oracles, and Revelations, and uſe, and diſ-uſe at pleaſure, what part of God's Inſtituted Worſhip, we think fit; Even the very* Badges *of Chriſtianity. I will not*, ſays the Biſhop, *interpoſe* (yet ſuggeſts it) *your*

making

king Gain your Godlineſs; but if the Afore-ſaid Men, are in a way to Perdition, what can you Conclude of your ſelves? In the Name of God Repent and Return: Thus the Biſhop, upon a whole People, without any other Provocation, than has been Expreſt.

I hope, after this, He will not Expect, (I am ſure he ought not) that any Body ſhould think him *ſuch a Reader*, as we deſired for our Goſpel-Truths, and which he promiſed us to be; or that he has treated us with the *Moderation*, *Charity*, and *Meekneſs*, he made us hope for; ſince none of our Adverſaries have uſed us much worſe, in ſo little a Compaſs. I heartily wiſh him a better ſight of himſelf, as well as of us, that he may be leſs miſtaken in both another time; for I have a Reſpect for him, and deſire not to be upon theſe Terms with him, any Longer, than he thinks fit to make it neceſſary.

The reſt of his firſt Paragraph is only a Strain of Fair and *Paſtoral* Promiſes, *forgotten* by him, and not to be remembred any more, at this time, by me; and therefore ſhall proceed to his Second. Only obſerve this one thing to my Reader, and the Biſhop too, that he is pleaſed to place *Moderation* and *Charity* to our Account;

be-

becauſe he does not take us by our wor
Chiefly to mean *Only*, or *All* in reference t
the things, by us believed: Which, unde
favour, he could not do in Juſtice; an
therefore he needs not bring us in Debt
for that, which is our Due, ſince no Bod
ever took *Chiefly*, for *Only*, any more tha
an *Eldeſt*, for an *Only* Son, or an *Arch*, fo
an *Only* Biſhop. Nor does *Chiefly* imply *A*
any more than *Only*; for whether It re
gards things Humane, or Divine, It im
ports the *Beſt Part* of any thing, but n
All: The *moſt valuable*, that which deſerv
and commands our Regard and Eſteem
in the firſt place. And I leave it with m
Reader, whether Believing in *God*, an
Chriſt, *and the Holy Spirit*; and Be
lieving the *Scriptures*, *and the Neceſſity*
Holineſs, *and Divine Worſhip*, and finally
of *Eternal Rewards* and *Puniſhments*, are no
Points of Faith, *Chiefly* to be Received, and
Profeſſed by Chriſtians? And if they are
ſuch, the Biſhop muſt have been, Super-
finely Critical, upon our word Chiefly, as
well as that he might have been a better
Husband of his *Moderation*, and *Charity*,
and have kept them for an Occaſion where
they might have been *more* needed, and
Conſequently *better* beſtowed.

His

His Second Paragraph allows us to have ciently Expreſt our Chriſtian Belief in Articles, but with this Cenſure, that leven, we are *only Clear in theſe Two, Juſtification by Chriſt*, And *Submiſſion to Civil Government, wiſhing we may always to this Belief, and Practice*; and adds, *I tily Rejoyce to find you acknowledge the ſſity of Chriſt, as a Propitiation, in order be Remiſſion of Sins, and Juſtifying you, as ers, from Guilt. 'Tis the firſt time I heard of it among you.*

ſo: It is the Biſhops Fault, and ſeems ne, next to Impoſſible; ſince before that er was given him, he was pleaſed to nowledge he had read ſeveral of our ks; particularly, my *Riſe and Progreſs e People called Quakers*, taking it out of Pocket at that time; alſo *Robert Bar-'s Apology*, which States, and Vindi-es our Principles *at large*, in which the Doctrines afore-mentioned, are very arly Declared, and Maintained; notwith-nding he ſeems to make this look like a *w Diſcovery*. But however, I am pleaſ-that the Biſhop is ſo, at two of the *ſpel-Truths*: I am of Opinion if he had ll conſidered the Force and Comprehen-eneſs of our Belief concerning Chriſt, that

that pleaſes him ſo well, he might ha
ſaved himſelf the Trouble of what he h
publiſhed to the World upon the reſt
them: For, whoever believes in Chriſt,
a *Propitiation*, in order to *Remiſſion of Si*
and *Juſtification of Sinners from the Guilt*
Sin, can hardly disbelieve any *Fundamen*
Article of the Chriſtian Religion; ſince,
very ſuch Perſon, muſt Neceſſarily beli
in God, becauſe it is with Him alone M
is to be Juſtified. To be ſure he muſt
lieve *in Chriſt*, for that is the very Pro
ſition. He muſt alſo believe in the *H*
Ghoſt, becauſe, He is the *Author*, of
Conviction, *Repentance*, and *Belief*. He mu
believe *Heaven*, and *Hell*, *Rewards*, a
Puniſhment, and Conſequently the *Reſurr*
tion of the Juſt, and Unjuſt: For, wh
ſhould he be Concerned about being fre
from the Guilt of his Sin, if he were una
countable in another World? So that A
knowledging the Neceſſity of Chriſt, as
Propitiation, in order to the Remiſſion
Sin, comprehends the main Doctrine
Chriſtian Religion; and as ſo many Lin
drawn from the Circumference to the Ce
ter, *they all meet and center in Chriſt*: An
indeed it is as the *Navel* of Chriſtianity, an
Characteriſtick of that Religion.

I woul

would intreat Him again, to reflect well
n his own Acknowledgment, and *Com-*
lation of our Belief, concerning the *End,*
Benefit of Chriſt, to Mankind; and he
ot think us ſo deficient; much leſs, un-
ſuch *ſtrong and dangerous Deluſions*, as he
been pleaſed to repreſent us.

His Third *Paragraph* will not ſuffer us
be Chriſtians, notwithſtanding what
have ſaid of our Belief in Chriſt, in
Paper called *Goſpel-Truths.* In one
o I ſhall eaſily agree with him, for I
k nothing makes any Man a *True Chri-*
n, but *Regeneration*, the Power of the
of God *Revealed in the Soul, Converting*
o God: For the Devils Believe, and Tremble
, and yet are Devils *ſtill*; they Believe
at is *True*, but they do not *Truly Believe*
him that is True: They know and aſ-
t to the Propoſitions of Truth, or Articles
Faith, and knew *Him* to be Chriſt too,
en He came of old, and called him by His
me, but this did not make True Chriſtians
en of them: Nor yet does an *Aſſent Now*
all the Truths of the Goſpel, *Truly Qualifie*
en Chriſtians, *unleſs they feel the Power*
them, upon their Hearts. And I would
ve my Reader reflect well upon this Great
nd Eſſential Truth, tho' he were as Big

as

as a *Bishop*: For a *new Creature* is the B
sines; an *Orthodox Life*, the *Gross* of Chri
which is the *Narrow way of Self-denial.* Y
I must say, That whoever declares, he
lieves in Christ as his *Sacrifice* and *Sancti*
which is to save both from the Guilt
Pollution of Sin, is a *Professor of Christian*
and may reasonably be allowed to b
Christian at large. And that what we ha
declared, in our *Third*, *Fourth*, *Fifth*, a
Sixth Gospel-Truth, comprehends the Be
before-mentioned, my Just and Sober R
der may satisfie himself in the pert
thereof.

His Fourth Paragraph faults our first A
ticle, as he is pleased to call it, with gre
Shortness and Imperfection concerning our B
lief of God; for tho' he says we own his *Pr*
vidence as to the other Life, yet *we say n*
thing, as to the Creation of this present Worl
and Providence over it: But with the Bisho
leave, He that believes in God, believes i
all that's necessary to the Supreme Bein
'Tis what he, and all Christians, take fo
granted, and allow, as often as they hea
any one say, *He believes in God.* For no
to believe Him *Omnipotent*, *Omnisient*
and *Omnipresent*, is not to believe him to b
God, being inseparable from the Divine
Nature

nature. I must appeal to the Bishop, whether a small Grain of Charity would not have excused us from his Reflection upon his Head. We have said more then *Moses* said to *Pharaoh*: For besides that, *I am*, is no more then, *He is*; We have added that *He is*, the *Rewarder* of *all Men, according to their Works.* We gave the Text, as it is, and the very Text seems expresst for *a Declaration of Faith in God*, viz. *He, that will come to God, must believe that He is, and that He is a Rewarder, of them that seek Him.* The Text does not Enumerate and require the belief of all the Divine Attributes, and Properties that are in God, but the bare belief of his Being, and what He is to Mankind that fear him. And whatever the Bishop says, this is enough for a Man to come to God, tho' not enough, it seems, to come to the Bishop in the Quality of a Believer: He must help the Holy Ghost to speak Properly, or we, that speak after him, must be *deficient* in our Expressions, if not our Belief. But when any one affirms, that Man was created by God, is he Short, Fallacious, or Equivocal because he does not say how God made Man, or *what* he made him? Is not his *Body*, *Soul*, and *Spirit*, his *Will*, *Understanding*, *Memory*, and *Affections* comprized,

prized, and meant, under that word *Man*? Besides, could the Bishop think that while we owned God's greater Providence, his lesser could be disbelieved by us? He that has the alone Power of *Rewarding* Men, in the other World, according to their Works in this, must certainly be the *Sovereign of Both*; and his Providence, in Justice, is to be so understood. And as it is most certain that we believe of God, all that the Holy Scriptures declare of him, and whatsoever is proper to that Great and Glorious Being; so, had we not thought it unnecessary to be more particular, from the Common Notion all Men have of the Deity, the Bishop could have had no room left for the Exercise of his Charity.

In his fifth Paragraph he Blames us of being Defective in our Confession of the *Holy Trinity*: Tho' we give it in the very Terms of the Holy Ghost, 1 *John* 15. 7. If this is not a sufficient Text to prove the *Trinity*, that *Antiquity* Urges, and also *Modern* Writers of the *Church* of *England* to prove it, I know not where to find one, in the Scripture.

It is Generally believed the Apostle *John* gave this Declaration to the *first Christians*, to *prevent* their being deluded by *Cerinthius*.

How

How come the Bishop then to render it but *by passage*, and otherwise intended by the Apostle, than for an *Article of Faith* about the Trinity? Is there a plainer, or a fuller any where in the Writings of the New Testament? Three and yet *One*, is the Doctrine of the *Trinity*: And no other Apostle has gone so far, or been so Express: Insomuch that the Text has been doubted, and rendered *Apocryphal* by such as do not believe the Common Doctrine of the *Trinity*; and *Foisted* in to serve the turn of *Trinitarians*: So plain it has been thought to their purpose, even by the *Anti-Trinitarians*. How then is the Text defective with the Bishop? But he says the Apostle writ it *upon occasion*: Doubtless he did so. But what other Occasion, I pray, than that of the *Holy Trinity*? He adds, *and it was to the Apostles purpose*, touching *the Father*, *Son*, and *Holy Ghost*: But what purpose could the Apostle have, but that of Declaring the *Trinity*, and yet *Unity*? What other Use does he make of it? The Bishop must be very hard put to it, certainly, to shift off, and lessen our Confession in this Point, and Rather then fail, render the Text it self short; which, with submission, I think is *a bold Attempt in one* of his Station, if he Believes the Thirty Nine Articles.

The next and ſixth Paragraph, relating to our third *Goſpel-Truth*, is large, and conſiſts of divers Branches, and therefore I ſhall Conſider them diſtinctly and apart. *In the third Article, You acknowledge indeed the Son of God to have been made Fleſh, but neither Conceived by the Holy Ghoſt, nor Born of the Virgin* Mary: *So that it does not appear, by this your Confeſſion, but that he was at firſt an Ordinary, Corrupt and Sinful Perſon.* I think it is hardly to be ſuppoſed that we could intend ſo Groſs a thing, or that it is inferible from the Manner of Expreſſing of ourſelves, in Reference to *Chriſt's Manifeſtation in the Fleſh.* Where Enough is ſaid, to Comprehend the Reſt, all is Meant, though all be not Expreſt: We call him *the Beloved Son of God*, the *only Begotten of the Father*: Pray what is that ſhort of being *Conceived by the Holy Ghoſt?* To be ſure, it is very far from a *Corrupt* and *Sinful Perſon*, a Suppoſition as remote from what we ſaid, as from what the Biſhop promiſed, viz. *Charity.* He that Confeſſes the Word *was made Fleſh*, Confeſſes Him made Fleſh *by God*, and therefore made Holy Fleſh: For God never made any *Corrupt* or *Sinful* Fleſh. If the place is read, as ſome do, *viz.* the Word *took Fleſh*, the Fleſh muſt be Holy, for he would

would not take, or dwell in *Sinful* Flesh. And had the Bishop well remembred what he *Acknowledged*, upon our Believing Christ to be a Propitiation for Sin, not many lines before, he could never have Suggested so unreasonable, as well as uncharitable a conceit, since *Sinful Flesh*, or a *Corrupt Person could never be any part of a Sacrifice for Sin*: So that in Commending that part of our Belief, he has sufficiently secured us against this part of his Insinuation. But the Bishop proceeds to Aggravate our Shortness in Expression to a Severe Imputation, *viz.* that we *own him not so much as Jesus or the Christ*.

This must be a great oversight of the Bishop, not to say worse, when the very Fourth Head about *Justification by Christ*, of which he declares himself so well satisfied, *Thrice* confesses him to be *Christ*, viz. in the *First*, *Third* and *Fourth Lines*. Again, we call him *Christ* in the *First Line* of the Fifth Gospel-Truth; likewise in the *First* and *Fourth Lines* of the Sixth we call him *Christ*: We do the same in the *First* and *Fifth Lines* of the Eighth, and in the *First Line* of our Tenth, Gospel-Truth: How the Bishop came to miss in so Palpable a Point of Fact, in the Compass of one half side of a Sheet

of Paper, I cannot Imagine, and am unwilling to Cenſure. Nor would I willingly think the Biſhop ſo Trifling, as well as Diſingenious, as to Excuſe himſelf herein, becauſe we do not call the Word that took Fleſh by the Name of Chriſt in *that place*, ſince the Biſhop Repeats it from us, out of our aforeſaid Fourth Head, about *Juſtification by Chriſt*, where we call him by the Name of *Chriſt*, as may be ſeen in the Second and foregoing Paragraph of his Reflexions. Beſides, we have not Confeſſed his Name leſs than *Nine times* in that Paper. But if the Biſhop could yet inſiſt upon the word *Chriſt* not being in our Third Head, I ſay the Thing is there, though the Word be not. For what is Chriſt but the *Word made Fleſh*, and who is the Word made Fleſh but *Jeſus Chriſt*? Again, who is the Beloved Son of God but *Chriſt*, and who elſe but Chriſt is the *Beloved Son of God*, and *Only Begotten of the Father, full of Grace and full of Truth*: For theſe High and Diſtinguiſhing Characters are to be found in *That* very Head of Doctrine, where the Biſhop will not have us to acknowledge him to be *Chriſt*. So that unleſs a *Corrupt* and *Sinful* Perſon can be full of *Grace* and *Truth*, I wonder how the Biſhop came to

ſup-

ſuppoſe a thing in our Name, ſo very Groſs. But he proceeds in the ſame Paragraph: *You acknowledge indeed he died for Sin, but you have not one Word of his Reſurrection from the Dead, or of his Aſcention into Heaven, which it may be proved ſome of you have expreſly denied, ſaying, he is not aſcended into Heaven, he is in us*: With more to this Effect. I ſhould be ſorry to tax the Biſhop here of *Abſurdity* and *Uncharitableneſs*; but who can help it? For if Chriſt be not Riſen, He is *ſtill* in his *Grave*; He is no more. How then do we aſſert him to be a *Propitiation*, and the *Light* and *Life* of his People? See *Goſpel Truth* 3, 4, 5, and 6. Can that which is Dead *Sanctifie* and *Juſtifie* Believers? Can the Dead give us *Grace* and the *Holy Spirit*? Or have we not ſaid ſo of Chriſt, that he is the *Giver* thereof? And if we have ſaid ſo, muſt not the Biſhop be Extreamly beſide the buſineſs? His Uncharitablineſs is as obvious, I will not ſay his Untruth; but I muſt pray him to Reflect a little better upon what he has writ; for unleſs he would make us to mean the *Grave*, when we ſay that Wicked Men ſhall never come where Chriſt is gone, *Goſpel Truth* 6, he muſt allow that we acknowledge Chriſt to be in

Heaven, and Conſequently *Aſcended*. What ſhall I ſay to his Story of ſome of our *Friends*, whom he makes to affirm that Chriſt is not aſcended into Heaven, he is in us? Can it touch us, or ſhould he have ſaid it, and not have proved it? Is that fair and candid? Is it Charitable, Suppoſing it were true, which does not appear? Or is it Juſt to Inſinuate it upon the People as *Dubious*? But let it be never ſo true, it cannot Conclude the People, if not the *Act* of the People, The Church of *England* has Doctors of very different Sentements; would the Biſhop think it fair the Common Belief of the Church ſhould thereby be concluded? It is true, and a great and Comfortable Truth, *that Chriſt is in us*, according to 2 *Cor.* 13.5. *Gal.* 2.16. *Col.* 1.26.27. but not *Confined* to Man: He is not ſo there, as that he is *no where elſe*, and leaſt of all that he is not in *Heaven*. For the Apoſtle tells us, *Eph.* 4.10. that He *Aſcended far above all Heavens, that he might fill all things*; then he is *in Man* certainly. So that our aſſerting that Doctrine of the *Indwelling* of Chriſt *in Man*, does not make void his being *elſewhere*, becauſe he is *every where*: Tho' in Heaven moſt Gloriouſly, without doubt, being there *Glorified with*

the

he Glory that he had with the Father before he World began. And they that Thus believe in Christ cannot deny his being at God's *Right Hand*, which signifies, according to Scripture, *Philip.* 2,9,10,11. the Higheſt Exaltation: Nor yet to be their *Mediator*, for that is inſeparable from his being their Propitiation. So that tho we did not *dwell* upon Points, but were Conciſe in our Expreſſions, yet whatever is *Implied* or is *Implicable* from any Aſſertion, *Juſtice*, as well as Charity always grants; and ſo would the Biſhop have done, had they been Uppermoſt in his Mind when his Pen ran ſo faſt againſt us. I muſt own it was not writ for *Criticks*, but for ſuch Readers as the Biſhop ſays he was, or ſhould have been, to wit, who Exerciſe *Moderation*, and *Charity*; more of which, I hope he thinks as well as I, will do him no harm.

But it diſturbs the Biſhop that we have ſaid nothing of *Chriſt's coming to Judgment*, nor of the *end of the World*, whether it be *Diſſolvable* or *Eternal*. For the firſt, it is implied in our making all Men *Accountable to God*, for their Deeds done in the World. For the Other, it was not under our Conſideration, being not objected to us. But they that ſay as much of Chriſtian Doctrine

as we have done in those *Eleven Heads* of our Paper, did never yet, that I have heard, believe the *Eternity* of this World, *Heb.* 1, 10, 11, 12.

Yet again says the Bishop, *Not a word of our Church, which it may be feard you strike out of your Belief, because you are resolved never more to return into the Unity of the Church, but to make and maintain a Schism or Party for ever.*

These are very harsh Constructions, besides that they beg the Question, and in my Opinion would have past better from a Person whose Office was less concerned in *Charity* than That of a Bishop: But why, pray, must *Interest* and *Obstinacy* Rule our Dissent? What's to be got by it? *Profit* and *Preferment* go the Bishops way, I will not say he goes Theirs. But why not *Conscience*, tho' it were mistaken, since we have been all along of the *Loosing* side? which is not usually espoused by the Men of *Interest*; nor are Men ordinarily Obstinate against their *Interest*. Let us at least be Honest Men and allowed to mean well though we were mistaken. But what Church, of the many Churches in *Europe* is the Bishops One Church, to which he would have us return?

urn? He has not told us. Methinks that cenſures our Shortneſs ſo much, ould not have been deficient himſelf in ſo aterial a Point. So that if we are out of e way, we muſt be ſo ſtill for all the Bi- op; ſince we are yet to ſeek what Church e Err from, or ſhould repair to. But I ill ſuppoſe he means his Own, by which excludes the *Lutheran* and *Calviniſt*; the *resbyterian*, *Independant* and *Baptiſt*, as well s the People called *Quakers*, from being of is One Church; to ſay nothing of the *Ro- an Catholick* or *Greek* Churches. But un- ſs the One Church, as he phraſes it; by hich I underſtand him to Intend the true ne, may be of two minds, it will be dif- cult for him to recommend his own above he reſt, becauſe that is not only broken in *entiments*, but *Practice* too, and which he Biſhop knows is no longer a *Secret*. I night mention the Differences warmly ma- aged between the Doctors of it, about *race* and *Free-will*; one taking the *Calvi- iſt*, the other the *Arminian* way; as they alſo do about the Doctrine of *Satisfaction* nd *Juſtification*. Likewiſe the late Con- roverſie between two Famous Men of the Church, about the *Trinity*, who are followed n their differing Sentiments by great Num-

bers of the Learned of the Bishops Own *Church*: And for that Reason (if no other) I cannot be so well satisfied of his exact Correspondence with all the Articles of that Church himself. And I hope I am not beside the business, when I say it would very well have become the Bishop to have told us what it is he would have us believe, when he found so much fault with what that Paper says we do believe. It would be too long, and perhaps he might think it beside the business, at least the brevity the Case requires, to give him the reasons of our *Separation* and *Dissent* or *Disagreement* with the Church. I put these Words together, because some were never Members of it, and so they could not properly be said to separate from it, but true it is, we may all be said to Dissent or Disagree; and I would think the Bishop should not be much to seek for the Reasons of it. And yet where we are vulgarly apprehended to differ most, we dissent least, I mean in Doctrine, which is the reason so many have upon occasion said, as indeed did the Bishop at the Visit I made him: *viz. Why we believe the same, 'tis what we Preach as well as you.* For except it be the wording of some of the Articles of Faith in *School Terms*, there are very few of them pro-

ofeſt by the Church of *England*, to which
e do not heartily Aſſent. And this I have
preſt for my ſelf, and in behalf of my
iends in my *Key*, and *Primitive Chriſtia-*
y revived. But of this and the more ma-
rial Reaſons of our diſtance from the
hurch, I may have occaſion to expreſs my
f at the Cloſure of this *Vindication.*

But the Biſhop proceeds in his Sixth Pa-
graph: *Nor have you a word of the Reſur-*
ction of the Body, which divers of you have
en known to deny, and others of you only ſay,
may be ſo. I ſhall conſider this Immedia-
y upon the next Paragraph, where he
eats upon the ſame Subject, and apply my
f to his concluſion of this: Laſtly, Tho'
u acknowledge everlaſting Rewards for them
at fear God, yet nothing of the everlaſting
niſhment of wicked Men. I think we do,
d that the Biſhop aggravates his diſinge-
uity to us upon this Head: For the Words
the Paper are theſe, *It is our Belief that*
od is, and that he is a Rewarder of all them
at fear him, with Eternal Rewards of Hap-
neſs; and that thoſe that fear him not, ſhall
turned into Hell. The Scriptures are, *Heb.*
1. 6. *Rev.* 22. 12. *Rom.* 2. 5,6,7,8. *Pſalm*
. 17. Now tho' *Eternal* is not joyned to
Hell, yet Juſtice as well as Candor would
have

have understood it so, and to mean the *Hell of the damned*, the *Punishment of Evil Doers after this Life*, according to, the Ancient Common Belief. But the Bishop that seldom fails to make the *Worst* of every thing for us, Thus comments upon our Words: *You mention Hell indeed, but whether you mean thereby the Grave, as most commonly in Scripture is meant, or a Place of Temporal Punishment after this Life, as some have done, or a State of total Destruction and Annihilation, as many now adays do, no One knows.* But with the Bishops leave, what if we mean None of These, may we not be in the right for all that? For what if none of these are the Ancient, Common and Scripture Belief, what will the Bishop do then? Since One would think that one of them is the Bishop's Hell, because he gives Us and his Readers no more *Room* for our meaning, or any other Belief of a Hell. And either one of these is an Article of *his* Belief, or else he keeps the true Hell to himself, and was not so just as to include that in the Question with the rest, lest he should be thereby guilty of supposing us capable of meaning the *True* One in our *Gospel-Truths*, viz. *The Worm that never dies, the Fire that never goes out, where is weeping and gnashing of Teeth for ever:*

See

e 2 Theſſalonians 1. 9. Jude 6, 7. And
ich, *I* think, is none of the Three the Bi-
op mentions. However, he abundantly
ws his Inclination to repreſent us rather
ong than Right, in our Belief: For if the
iptures by us cited are conſulted, they
inly ſhew we never meant the *Grave*, and
at they *Equally* Referr to the Future, State
the Souls of Men; *viz. That all ſhall re-*
ve the Recompence of their Works, and the
wards of their Deeds, according to the
ture and *Quality* of them. And if the Re-
ards of the Righteous are Eternal, then ſo
uſt thoſe of the Wicked be, or both muſt
Temporary: For the Holy Ghoſt makes
Difference as to the Duration of the one
ore than of the other. One Grain of a
ruly Chriſtian Temper, had ſaved the Bi-
op, and he me, the Trouble of this as
ell as of other Reflections.

I am now come to his *Seventh Paragraph*,
he firſt part of which is a heavy Complaint
f our *Shortneſs* and *Deficiency* in Expreſſing
f our Belief. We, it ſeems, are *too General*
n ſome Points, and *Wave* Others; he is
leaſed to ſay *Eight* of Twelve, but Inſtances
nly in that of the *Reſurrection*; tho' he
onjures us at the ſame time, upon our Eter-

nal

nal Account, to consider what he sa
Now if being General and keeping to t
terms of Scripture be a Fault, we are li
to be more vile with the Bishop: For than
be to God, *That*, *only* is our *Creed*, and w
good reason too, since it is fit *That* shou
only conclude and be the *Creed* of C
stians, which the Holy Ghost could on
Propose and Require us to believe. For
the *Comment* is made the Creed instead
the *Text*, From that time we believe not
God but in Man. I heartily wish none h
been wise *above* what is written, and th
Generals had *Concluded* Christians: Th
Charity had been *better* Maintained, a
Piety Promoted: Whereas *Strains* or *M*
fines upon the Text, have thrown us in
those Labarinths of Controversie, that t
Zeal which should have been Imployed
suppress *Sin* in all its Branches, has too G
nerally been used to Fire one Party upo
Another, till Practice, which is *Religion i*
deed, was blown up by the Generallity. S
much for our *Shortness* or *Wavering*, as th
Bishop calls it.

I shall now attend his only necessary Poin
of Eight, that he thought fit to mention
which he says we either suppress or wave
viz.

viz. *The Resurrection of the Dead*: I confess I did not think that any Body would have been so uncharitable to us, after our Acknowledging the *Future State of the Just and Unjust*, since that implies it, and every *Medium* to it. However I will attend what the Bishop urges for Proof of what we *don't* deny, but always must the Slander of doing so. *I will* (says he) *only mind you of two Passages out of the Scriptures of Truth*, 1 Cor. 15. 16, 17. *If the Dead rise not, your Faith is vain, you are yet in your Sins.* Hence it appears (says the Bishop) all other Points of Faith are *in vain, if this be not true.* And so say I, as well as the Bishop, and shall always say as he says, while he says no more than the Text says: For who can think that allows himself to think, that we should not believe an *Immortality*, who have exposed our selves, and suffered so much that we may obtain *an happy One.* But the Question is not whether Dead Rise, *but with What Bodies*: For if the Dead rise not, then may we say with the Apostle, Verse 19. in the same Chapter, *We are of all Men most miserable.* So that the Resurrection of the Dead is out of all Dispute with us: But with *What Body*, will I believe, be One, *till the Dead Rise.*

Here

Here it is we are *Cautious*, and tread *Softly*; Remembring what the Apoſtle ſays to the *Curious* and *Inquiſitive* upon this Head, Ver. 35,36,37,38. *But ſome Man will ſay, How are the Dead Raiſed up, And with what Bodies do they come? Thou Fool, thou ſoweſt not that Body which ſhall be but bare Grain* ——*But God giveth it a Body* as it had Pleaſed him, *and to every Seed his own Body.* Here is the Ground of our Caution, which the Biſhop is pleaſed to call *Suppreſſing*, and others *denying* of the Reſurrection. We have indeed been *Negative* to the Groſs Conceits of People concerning the Riſing of this *Carnal Body*, we carry about us, which better agrees with the *Alcoran of Mahomet*, than the Goſpel of Chriſt. But that there is a *Reſurrection of the Juſt and Unjuſt to Rewards and Puniſhments*, we have *ever believed.* And indeed we cannot but wonder that any ſhould be *diſpleaſed* with us for being *Pleaſed with that which God is pleaſed to give us.* Bodies we ſhall have, *but not the ſame* ſays the Apoſtle, and ſo Believes the Quaker; *but God giveth every one a Body as pleaſeth him*, and that *Pleaſeth us*, whoever it diſpleaſeth: For we had *rather* be called Fools *Ten times* by the Biſhop, than *Once* by the Apoſtle, which we think

we

ve think we ſhould deſerve, if we ſhould are to *ſtretch* the Text, or preſume to *de-ine* the Secret.

The other Scripture urged by the Biſhop, n defence of what we *never oppoſed*, is *om.* 10. 9. *If thou ſhalt confeſs with thy Mouth the Lord Jeſus, and believe in thine Heart, that God hath raiſed him from the Dead, thou ſhalt be ſaved.* He adds, *Thoſe who elieve this as they ſhould do, ſhall be ſaved.* ut that we have *left out both Chriſt's Reſur-ection, and our Own in our Faith.* In the rſt part of his Note, I agree with him, that ll who *Rightly* believe the Text, will be ved: For that muſt be by the *Illumination* nd *Working* of the Saving Power of Chriſt n the Heart, that he can ſo believe. But hat we have left out *Chriſt's Reſurrection* nd *our Own*, is a miſtake already obſer-ved, becauſe they are both *plainly Implied*; one in our Belief of Chriſt's being a *Propi-tiation* for Sin, and the *Light*, *Life* and *Strength* of his People, and in giving us his *Grace* and *Holy Spirit*, which that which is Dead cannot do: And our own Reſurrection is ſufficiently ſecured in our declared Belief of *Rewards* and *Puniſhments*; tho' the Mode of it be not Expreſt: Nor was there any rea-

ſon for ſaying more upon that Head with reſpect to the Occaſion of our Papers being Publiſhed.

I am now come to the Biſhop's *Eighth* Paragraph, which Comprehends his Exceptions to Three of our *Goſpel-Truths*, viz. the *5th*, *6th*, and *7th*, which wholly relate to the Doctrine of the *Light of Chriſt within Man*. And I am truly ſorry to find the Biſhop at ſo great a loſs, as that Paragraph ſhews him, about ſo *Excellent and Evident Principle*, and which ſo very much concerns him, and indeed All Men to know. And that my Reader may Inform himſelf throughly in this Matter, I muſt deſire him to look back and read thoſe Three *Goſpel-Truths* and compare them with the Biſhop's Eighth Paragraph, and he will make himſelf much a better Judge of the Vallidity of the Biſhop's Anſwer and my Reply, and which of us two keeps cloſeſt to the Doctrine and Language of the holy Scriptures, that he in the ſame Paragraph ſeems ſo much to Reſpect.

His firſt Exception in this Paragraph is at our *Incapacity*: For he ſays we have *never been able yet, that he could find, to make*

ut what we mean by the Light of Christ with-
n. Perhaps the Bishop has never sought,
or has sought amiss; which as great and
earned Men as himself have done before
ow, and so mist what they have sought
or: And then it cannot be a wonder, that
e has not found out what we mean by the
Light of Christ in Man. But that a Bishop
ould represent this an unintelligible doc-
rine, after reading so distinct and plain an
ccount of it in *R. B*'s Apology, not to men-
ion divers other Books; and which is of
reater Authority, the Scriptures of Truth,
s no ordinary Surprise to me. Has the
ishop forgot the first of *John*, and the *4th*,
th, and *16th*, Verses, where speaking of
he Word-God, he says *in him was Life, and*
he Life was the Light of Men.

This is that Light of Christ the Quakers
Assert, and desire to turn the Minds of all
People too. For all must have it, if it be
he Light of all, as the Text plainly tells us
it is. The Ninth Verse is yet more expres,
viz. *That was the True Light which lighteth*
Every Man that cometh into the World; then
which, nothing can be more Expres to our
purpose. And that the Bishop should feel
no share in this Glorious Light of Men, ren-

ders him very unfit, methinks, for an Over
ſeer of them.

I know ſome read this Text otherwiſe, a
indeed he did to me in *Cork*, viz. *That w*
the true Light, That Coming *into the Worl*
lighteth all Men; referring the word *Comi*
to Chriſt, and not to Man. But all th
Verſions I ever met with, and I have ſee
more than twenty, render the verſe as it
in our Engliſh Tranſlations: And all C
ticks and Commentators, except the follo
ers of *Socinus*, Read and Render it *as w*
do. And while we have ſo much Compa
and ſo great Authority, I think we nee
not be ſolliſcitous about the ſucceſs of thi
point. But beſides that the foregoing ver
tells us, that the Divine Life of the Word
God, *is the Light of Men*, which ſhews al
Mankind have it in them (for it is th
Light of their *Minds*, and not of their Bo
dies) it is impoſſible that Interpretation
ſhould be true in a ſtrict Senſe: For th
Coming of Chriſt in that Bleſſed manifeſta
tion was to the *Jews only*: He ſays it him
ſelf, he *was not ſent but to the loſt Sheep o*
the Houſe of Iſrael, Matth. 13. 24. *Again*,
he came unto his own, and his own received him
not, John 1. 11. And within that narrow
com-

ompaſs he could not be ſaid to be the ight of all Mankind that *had, did* and *ould* come into the World, for ſo both the th and 9th Verſe plainly import, *viz.* The ight of Mankind, without reſtriction to his or That Manifeſtation of God to Men.

But the Biſhop is ſtill at a loſs what to ake of this Light, and what we would be t; for, ſays he, *You will not allow it to be ither the natural Rational Faculty, or common nnate Notions, or natural Conſcience, or Conience Illuminated, by the preaching of the oſpel, and the Operation of the Holy Ghoſt hereby.* We ſay, we would have it to be what the Scriptures ſay it to be, *viz. The Light of Chriſt*, the Son of God, who called himſelf, *John* 8. 12. *the Light of the World*; and if ſo, then *Every Mans Light*; *the Light of every Mind and Underſtanding*, and conſequently *the Light of Chriſt within*, too hard it ſeems for the Biſhop to comprehend, and yet ſo very eaſie, to the meaneſt Capacity that obſerves the Diſcoveries and Convictions of it in their own Hearts.

But ſince it is, as he rightly terms it, *a Fundamental* with us, we will follow the Biſhop, in his Inquiries a little further. We ſay firſt then, It is not the *Natural Rational Faculty* of Man; for then It would be *Man*,

or a part of his *Compoſition*, meerly as Man: But that It is not, but a *Manifeſtation* in the Soul of Man, *of Chriſt, the Word-God, the Light of the World, the Second Adam, the Lord from Heaven, the Quickning Spirit*; who *was full of Grace and Truth*, and *of whom* Man hath received, *Grace for Grace*: To wit, a *Tallent*, a Proportion ſuited to his Want and Capacity, to Convince and Convert him, to Renew and Reſtore him from his great Lapſe unto God, his bleſſed Maker, again. In ſhort, our *Natural Rational Faculty* is our *Sight*, but not our *Light*: That, by which we deſcern and judge what the Divine Light ſhews us, *viz. Good* from *Evil*, and *Error* from *Truth*. But as the *Eye* of the Body is the Senſible Faculty of ſeeing External Objects, through the Diſcovery that an External Light (as the *Sun* in the Firmament) makes to the Eye, but is not That *Light* it ſelf; ſo does the Rational Faculty of the Soul *ſee* Spiritual or Immaterial *Objects*, through the *Illumination of the Light of Chriſt within*, but is by no means That *Light it ſelf*, any more than the *Eye* is the *Sun*, or *John* the *Baptiſt*, was our bleſſed Lord and Saviour *Jeſus Chriſt*, that was but *Servant* and *Fore-runner* of his bleſſed Manifeſtation in the Fleſh.

As

As for the Biſhop's *Innate Notions*, and *Natural Conſcience*, if by them he means Impreſſions, or Principles wich are born and *come with us* into the World, *viz.* the *Law of God in the Heart of Man*; I muſt tell him, firſt, that this is not the Language of the *Law* and *Teſtimony* he referrs us to in the ſame Paragraph: And next, that as the *Work* is not the *Workman*, ſo They are not properly the *Light* of Chriſt, but the bleſſed *Fruit* and *Effect* of the Light of Chriſt, the Word-God in Man, which ſhines in the Heart, and gives him the Knowledge of God, and of his Duty to Him. So that the Innate Notions, or *Inward Knowledge* we have of God, is from *This true Light that lighteth every Man, coming into the World*, but is not *that Light it ſelf*. Juſt ſo the Biſhop's Natural Conſcience, muſt only mean a *Capacity* that Man has *by Nature*; that is, in his *Creation*, of making a *Judgment* of himſelf, his Duty, and Actions, according to the Judgment of God manifeſted to him by the *Light of Chriſt within*. Not that ſuch a Capacity is *That Light*; but that It *ſees* or *underſtands* by the Inſhining of the Divine Light, the things that belong to Man's Duty and Peace.

Nor is it *Conſcience* Illuminated, *by the preaching of the Goſpel, and the Operation of the Holy Ghoſt thereon*, which is the laſt of the Biſhop's Conſtructions; but *That very Principle of Life & Light*, which Illuminates the Conſcience, and was the very *Spring* and *Force* of the *Apoſtolical* Miniſtry, and of the *Conviction* and *Converſion* of their Hearers, and which Opened their Hearts to receive the Goſpel when preach'd unto them. In ſhort, this Excellent Principle is in Man but not *of Man*, but of God. The Nature of it is to *Diſcover* Sin, *Reprove* for It, and *Lead* out of It, all ſuch as *Love* and *Obey* the Convictions thereof. It is a Principle of *Divine* Life that *Quickens* the *Obedient* Heart to *Newneſs* of Life: It *Raiſes* the Mind *above* the World to God, and *ſearches out* and *reveals the Deep things of God* to the humble and waiting Soul. And be it known to the Biſhop, and all that with him profeſs Ignorance about what we mean by the *Light of Chriſt within Man*, This is It, I have been treating of; and I have writ, I bleſs Almighty God, My own Experience, the *Taſte* and *Reliſh* I have had of Its *Excellency* and *Sufficiency* in the Courſe of far the greater and beſt part of my Life.

But

But the Biſhop muſt excuſe me if I ſay, I annot but take it very Ill at his hands, to orbid us in his following Words, *to pretend give an Account of what we Believe, unleſs e can make him underſtand our meaning*: And, ecauſe he does not penetrate our Senſe, to all our way of Wording that bleſſed Prinple of the Light of Chriſt in Man, a *Perect Banter.* This to me is one of the ſeveeſt Perſecutions, becauſe Spiritual things, re only to be *Spiritually* diſcerned and unerſtood. I would fain know how a Regerate Man can poſſibly make a Carnal Man underſtand the *New Birth?* It is cerainly the Gift of God to *underſtand* Divine Truths, as well as Rightly to Believe. So that ſuppoſing our Aſſertion of the Nature, Power, and Excellency of the Light of Chriſt in Man to be true, not to have leave to ſay ſo, unleſs we could make every Man rightly take our Sence and Meaning, *whether he be Spiritually Diſcerning, or not*, looks *Antichriſtian* as well as Unreaſonable. *We ſpeak Wiſdom*, ſays the Apoſtle, *among them that are perfect*, 1 Cor. 7. 6. It ſeems others underſtand him not, muſt He therefore not have wrote of the things of God? The very Preaching of the Goſpel was Fooliſhneſs to the

Wiſelings of *Jews* and *Greeks*; they could make neither Head nor Tail of It, by *Their way* of Judging of Truth: Muſt not the Goſpel therefore be preach'd? When the Apoſtle *Paul* preach'd to the *Athenians*, ſome of the Men of the *Gown*, the Philoſophers of that Time, Oppoſed and Deſpiſed him, ſaying, *What will this Babbler ſay?* But had they known what he meant, we cannot think they would have ſaid ſo to Him. Was the Apoſtle then, or the *Athenians* in fault that they did not underſtand Him? Or was it *Bantering* as well as *Babbling*, becauſe he did not make them underſtand his meaning; which is only the Work of the Holy Ghoſt to do? Who was it, I pray, that ſaid *The World by Wiſdom knew not God?* And can we ſuppoſe any thing elſe blinded the *Scribes* and *Phariſees* and the High-Prieſts of the *Jews*, from diſcerning the *Meſſiah* when He came? For they wanted not *Academical* Learning, if that could have enlightned them; nor yet the *Scriptures*, but they *Reſiſted* the Holy Ghoſt their *only True Interpreter*, and ſo ſtumbled and fell. Let the Biſhop alſo have a Care.

In the Second Chapter of the firſt Epiſtle to the *Corinthians*, he will find that the Apoſtle

oſtle ſpake the Wiſdom of God in a *My-*
ery, which the Princes of this World knew
ot, with all their Wiſdom: *For the things*
f God, ſays the Apoſtle, *knoweth no Man,*
ut the Spirit of God; by which thoſe Chri-
tians, knew thoſe things that were *freely*
iven to them of God. Which thing alſo we
peak, ſays He, *not in the Words which Mans*
Wiſdom teacheth, but which the Holy Ghoſt
eacheth, comparing Spiritual things with Spi-
ritual. But the Natural Man receiveth not
the things of the Spirit of God, for they are
fooliſhneſs unto him: Neither can he know
them, becauſe they are Spiritually diſcerned.
Now, according to the Biſhops treatment of
us, the Apoſtle ought not to have writ of
Faith and Salvation, unleſs he could have
made all that read his Writings *underſtand*
his Meaning. And it muſt be a *perfect Ban-*
ter, to talk of ſpeaking Wiſdom in a *Myſte-*
ry, and not in the Terms that Man's Wiſ-
dom teacheth.

But the Lord Jeſus Chriſt was of another
Mind, when he ſaid, *I thank thee, O Father,*
Lord of Heaven and Earth, becauſe thou haſt
hid theſe things (the Truths of the King-
dom) *from the Wiſe and Prudent, and Re-*
veal'd them unto Babes; Even ſo Father, for

ſo

so it seem'd Good in thy sight. It is hence beyond all Dispute that God *hideth* the Mysteries of His Kingdom from the Wisdom of *Man*, when *Simplicity and Sincerity* fail not to *Reach* and *Understand* them. Here it was that poor *Nicodemus* was absolutely *at a loss* for Christ's meaning, when Christ said, *Unless a Man be born again, he can in no wise enter the Kingdom of God*, John 3. Insomuch as he asked Christ, upon his Discourse of the *New Birth*, *How can these things be?* At which Christ seems to admire, in a sort of Reproof upon *Nicodemus*, *Art thou a Master of* Israel, *and knowest not these things?* As much as to say, Art thou, a Man of thy Station in the Church of God, Ignorant of the Way to Heaven? Whoever reads that notable Interview between Christ and *Nicodemus*, will find that Christ resolves the Matter into *Two Births*, That which is Born of the *Flesh*, and That which is Born of the *Spirit*, and these are Contrary: And therefore no wonder if they *differ* in their Understanding of the Holy Scriptures, being a Declaration of the *Faith* and *Experience*, as well as *Doctrine* and *Practice* of the Servants of God that were Enlightned and Born of the Holy Ghost. Nor is this all; for *they that are Born of the Flesh*, *Persecute*

them

them that are Born after the Spirit: So that when they can *no longer* commit Violence upon their Persons and Estates, they will Persecute them with their *Tongues* and *Pens*: They *are Hereticks, Blasphemers, Illiterate* and *Ignorant*, yet *Presumptuous*; *Enemies* to *Cæsar*, and *Disobedient* to Government, if they will not give God's due unto Man, viz. *Conscience*. And if they chooſe to deliver themselves in *Scripture* Stile, and speak earnestly of the Necessity of the Work of the *Spirit* of God, in order to an *Experimental* and *Saving* Knowledge of the Truth, declared in Holy Scripture; and that *Christ's Ministers* are made by the *Holy Ghost*, and not by *Humane* Learning; and that the Worship which is acceptable to God, must be *in the Spirit* and *in the Truth*; that is, with *Clean Hearts* and Right Spirits, *Kindl'd* and *Inflam'd* with the *Holy Spirit of God*; They must be called *Enthusiasts, Unintelligible, Men of Cant and Banter*. And here I leave the Bishop, upon this Paragraph, desiring him to Consider, whether his Knowledge of God the Father, and Jesus Christ, *whom rightly to know is Life Eternal*, John 17, be by the *Revelation* of the Son of God in his own Soul, since Christ himself Teacheth and Affirmeth,

that

that *no Man knows the Father but the Son, and He to whom, the Son Reveals Him*: I ſhould be glad to ſee the Biſhop's Evidence for this Knowledge. For in the Concluſion of this Paragraph; he turns us to the Scriptures, who in the beginning of it, makes us *Unintelligible* and *Banterers* in Religion, for Expreſſing Ours in the *Terms of It*; which may well merit the Biſhop's Serious Reflexion.

His *Ninth Paragraph* refers to our *Eighth* Article, as he calls it of which he cites theſe Eight Words only. *Worſhip under the Goſpel is Inward and Spiritual*; upon which, he ſays, *If you mean, that Outward Worſhip ought to be accompanied with Inward and Spiritual Worſhip, 'tis what we Preach, Preſs and Practice; but if* (as it would ſeem) *you mean that all the Worſhip, God now requires, is from the Inward Man, or from the Spirit, this is abominably falſe; for our Bodies are God's Handy-work, and God by the Apoſtle commands*, Glorifie God in your Body, and in your Spirit, which are God's. *Not to tell you, that you your ſelves, now a-days, perform ſomewhat of Bodily Worſhip*, Indeed we do, and Ever did, and Ever ſhall, I hope, while we have Bodies to Worſhip God in. We are ſo far

ar from denying the Body what ſhare is ue to it, that with the Apoſtle, 1 *Cor.* 6. 9. we ſay, *What, know ye not that your Bo-ies is the Temple of the Holy Ghoſt, which is n you, which ye have of God, and you are not our own?* Of which I would have the Bi-hop well Conſider: For, if our very Bo-lies are under the *Influence* of the Holy Ghoſt, how much more reaſonable is it to elieve, that It dwells in our Souls, and hat our Hearts muſt be *Prepared*, and *Ani-nated* by the Holy Spirit, in all our Devo-ion towards God. But two things I muſt Remark to the Biſhop, Firſt, That we did not give him the leaſt Occaſion to ſuſpect we deny'd Bodily Worſhip, as appears by the *Goſpel-Truth* now in queſtion: For 'tis plain there, by theſe words, *Worſhip in this Day is Inward and Spiritual*, That we only di-ſtinguiſh'd between *Goſpel* Worſhip, and the *Ceremonial*, and *Pompous* Worſhip of the *Law*; and that by *Spiritual* Worſhip, we under-ſtand *Praying*, *Praiſing*, and *Preaching* by the *Preparation* and *Sanctification* of the *Spi-rit* of God; which the Biſhop does not, and, I hope, dares not, Deny: Yet Unkindly, and I think *Unjuſtly* brings in His, *as it would ſeem*, to make us by an Uncharitable *Innuendo* look to his Reader, as if we denied

Bodily

Bodily Worſhip. And yet, to avoid ſo hard a Chapter, as Maintaining this Aſperſion would prove to the Biſhop, he is forced to confeſs that *now a-days we perform ſome-what of Bodily* Worſhip; as if we did not perform *any* formerly, and but a little now: Which ſhews not that Candor, that his Character ows us, and but too plainly tells every Impartial Reader, how much more mind he has that we ſhould be in the *Wrong* than in the Right. I muſt Confeſs we have *le* Pomp and Gaudineſs in our *Worſhip*, as well as in our Cloaths, than is the Cuſtom o ſome other Churches, and think it our Happineſs that we are freed from ſuch an *Unprofitable* as well as Unſuitable Incumbe rance. Whatever It be, 'tis ſuch as we believe God by his Holy Spirit hath led us into: And tho' it be not ſo Entertaining to thoſe who are Govern'd more by their *outward Senſes* than their Souls, yet, I hope it will be allowed us to be *Grave*, *Solemn* and *Fervent*.

The other Remark I make upon the Biſhop's Exceptions is this, That the Spiritual Worſhip he there allows of, ſeems to be but the Worſhip of *Man's Spirit*, and not of the Spirit of God, working upon the Spirit of Man.

Man. I would not Imitate him, leſt I ſhould be Uncharitable too: For if my Reader can make more of it, he has my Conſent; but that ſeems to me to be the Biſhop's Interpretation upon Chriſt's words cited by us on this Occaſion, viz. *God will be worſhipped in Spirit and in Truth:* Tho' there is a Truth in that alſo, yet this not being ſo *peculiar* to the Goſpel Diſpenſation, could not be the *Extent* of Chriſt's Words, whoſe Drift certainly was, to draw Mens Minds to a more *Inward* and *Spiritual Worſhip:* Not only to have *leſs* Ceremony than was Practis'd among the *Jews*, but to *feel more of the Power and Spirit of God in our Adoration and Praiſes*, than belong'd to the Former Diſpenſation; and, with which, I heartily wiſh the Biſhop a *better Acquaintance.* Upon the whole Matter, I am apt to think my Reader believes with me, he might as well have ſpared his Pains upon us, about the firſt Part of this *Goſpel-Truth*, as he is Silent of the latter, viz. *That we may Preach in Power, as well as Words, and as God Promiſed, and Chriſt Ordained,* **without Money, and without Price.**

The Biſhop, in his Tenth Paragraph, is pleaſed to Endeavour to leſſen the Authori-

ty and Credit of our *Ninth Goſpel-Truth* relating to the *vain Faſhions and Cuſtoms of the World.* His words are theſe. *You tell us of denying all the vain Cuſtoms and Faſhions of the World, as alſo Exceſs in all things; I know no ſort of Chriſtians who teach otherwiſe. I wiſh I knew none (even of your ſelves) that practis'd otherwiſe; it is one part of our Catechiſm we teach our Children.* He firſt Concurs with our Doctrine, for he ſays, he *knows none that Preaches otherwiſe*; and that they do the like in their Catechiſm. So far then he allows us to be ſound. But he wiſhes he *knew none (even of Us) that Practice otherwiſe.* This is a ſort of Charge, and being not Prov'd, looks like a Calumny. Some perhaps do not walk quite ſo ſtrictly as becomes them to their Profeſſion; but are they own'd by us therein? Or Indulged it ſelf? If not, what are we to Conclude but that the Biſhop's Inſinuation is to *Ballance* Accounts with us for the failures of his own People? But, pray, are our Exceſſes *equal*, or the *Numbers*, that in Proportion do tranſgreſs? I would not have him Comfort himſelf with his Uncharitableneſs to his honeſt and friendly Neighbours: As it will not Excuſe his leſs exact Friends, that any of ours live larger, than they profeſs,

ſs, ſo it cannot juſtly affect our Body, here ſo few are faulty, when 'tis ſo well nown that ſuch are ſure to meet with due eproof.

But he adds, that *There are many Innocent nd Laudable Cuſtoms, We call vain*: This all in a Heap, and a Reflection by Whole-ale. I can truly tell him, I know of none; nd if he had been more particular, ſo would too: Perhaps he thought Generals *beſt* o make his Reflection *Safe*: But if it were y place to be Plaintiff, I could treat the iſhop with a large Catalogue of very Of-enſive Cuſtoms, that would concern him o think upon. However, he is pleaſed to e particular upon us in one of them, which lmoſt turns his Stomach, he ſays, to think f, *viz. Would it not make a Man's Stomach urn, to hear one forbear, in point of* Conſci-nce, *ſaying* [you] *to a ſingle Perſon, becauſe t is Improper; and at the ſame time, while e is ſpeaking to his Superiour, becauſe* Thou doſt *ſounds a little rudely, to ſoften the Thou, nd ſay* Thee doeſt, *which is commonly your Peoples Practice.* It is pity the Biſhop could find nothing elſe to obſerve from us, that might have better edified us and his Rea-ders: Yet if this be that, among the Lau-

dable Customs which we call Vain, which is most Offensive to his Stomach, it shews him to have a very *weak* one. However, a weak Stomach is better then a weak Head and such an one I should take mine to be, if my Instances were no more to the Purpose and my Readers Instruction.

But I have somewhat to say to the Bishop, before I leave him, upon the *Old* Topick of *Sincerity*, and *Charity*, in this Reflection, as I have had in most of the other, *viz.* That he makes the *Ground* of our Conscientiousness, about the saying of *You* to a single Person, to be only *Propriety* of Speech, which he (I was going to say) in his Conscience must know is not so: But that the true Reason of it is, first, That It is the Language of the *Scriptures of Truth*; and next, that the Original of *You* to a single Person, was *Pride* and *Flattery*, being a *Plural* Honour to a *Single Person*; given first to *Potentates*, and then gradually to all Subordinate Ranks of People. In Ancient and Unmixt Tongues, **Thou** to a Single Person is kept still, as also among the Common People of the present Languages and particularly in *that Kingdom* where he is a Bishop. I refer him to a Book entituled, *No Cross*,

No

No Crown, where he will find other Reaſons for our Tenderneſs in that Matter then he alledges, or we have Room for here; tho' he Biſhop confines us to *Propriety* as the *only* Reaſon of our Practice, that he might the better Laſh us with the Impropriety of *Thee* for *Thou*; which yet he might have ſpared, ſince nothing is more common with all People, than to take the like freedom in Speech, in Caſes as well as Tenſes; not excepting the *Learned* themſelves. But be it ſo, we keep *Numbers*, and intend not Clipping of Caſes, and that's Our Point, tho' not the Biſhop's, it ſeems; which it ſhould have been, would he have been juſt to us upon the Queſtion. As for the *Levity* and *Scorn*, with which he is pleaſed to treat us upon this Head, I ſhall only ſay, it unbecame him, and Confirms us more than it Expoſes us, whatever it does Him.

But I Confeſs, I am ſurprized, to find a Man of his Character, and Pretenſions, propoſe ſo looſe a Queſtion as that with which he cloſes this Paragraph: *viz.* *Will you ever be able to prove, the Primitive Chriſtians uſed a Dialect or Dreſs, different from other of their Nation or Quality, and placed Religion in it? Does not Chriſt require Saluting,*

those that Salute not us? And no doubt, His and His Apostles Salutations were in the Common Form. Doubtless, *we are able*, most easily and fully: And 'tis admirable to conceive how he could be Ignorant of these Proofs, who ought to be so well read in *Scripture* and *Antiquity*. *I beseech you therefore Brethern*, says the Apostle, *by the Mercies of God, that you present your Bodies a Living Sacrifice, Holy, Acceptable unto God, which is your Reasonable Service*: **And be not Conformed to this World**, *but be* **Transformed** *by the Renewing of your Minds*, *Rom.* 12. 1, 2. Again, the Apostle *Peter*, Chap. 1. 13, 14. *Exhorts the* Believers, *to Gird up the loyns of their Minds, and be Sober, as Obedient Children, not* **Fashioning** *themselves, according to the former Lusts in their Ignorance*; which was the *Custom* of their Countrey. And Chap. 3. 3,4. *Whose Adorning let it not be that of* **Plaiting** the Hair *and of* **Wearing of Gold**, *or of* **Putting** on **of Apparel**: But *let it be the* **Hidden Man of the Heart**, *in that which is not Corruptible, even the Ornament of a* Meek and Quiet *Spirit, which is in the sight of God, of great Price.* Thus the Apostolical Counsel to the Churches. But for all this, the Bishop of *Cork* cannot tell how to think *We are*

ble to prove, that the Primitive Christians differed in their Dress, from other People of their Country and Quality. Nor was this only the Strictness of that Time; for the same Apostle adds, *Verse* 4. as an Argument to Enforce his Advice; for, *After this manner*, says he, *in the Old time, the Holy Women also, who trusted in God,* **Adorned themselves.** But can a Man of his Letters, realy be at a Loss for a Proof of the *Singularity* of Primitive Christians, in *Dress, Speech* and *Behaviour?* Or is it to try if we have any to resolve his Question? or taking our Illiterature for Granted, that he puts upon us? I beseech him to Converse with *Ouzelius* upon *Minutius Fælix*, and he will tell him that the first Christians were tax'd, and despised for **Ill-bred** in *Manners*, **Unpolish'd** in *Speech*, **Unfashionable** in *Behaviour*; in fine, **Rusticks** and **Clowns**: As the Christians *Irronically* return'd their *Scorners* the stile of *Well-bred* and *Eloquent*. This, and much more he cites out of *Arnobius, Lactantius, Theodoret*, &c. And *Jerom* writing to *Celantia* and *Dometias*, Noble Women of that time, sets them a *Singular* Form of Life from that of the People of their Quality: And *Paulinus* Bishop of *Nola*, was so far from pleading for Christians *Temporizing*

with the People of their own Nation, or Quality, according to the Biſhop of *Cork*, that he ſharply reproves *Sulpitius Severus* for It, in a letter to him; as the learned *Caſaubon* in his Diſcourſe of *Uſe* and *Cuſtoms*, obſerves. If the Biſhop would look into the *Conſtitutions*, that go under the Name of *Clemens Romanus*, with *Tertullian*, *Gregory Naz.* *Clemens Alexandrinus*, *Auſtin*, *Gregory* the Great, and other Ancients, he would perceive the Care and Zeal of thoſe Eminent Men to ſuppreſs the *Education* and *Cuſtoms* of the Gentiles, and to encourage and recommend the *Simplicity* and *Moderation* of the Manners and Behaviour of the firſt Chriſtians, Which *Machiavel* in his 2*d* Book of *Diſputations* takes notice of, and is none of the leaſt proofs to our Point.

And to finiſh my Authorities, paſſing by *Petrus Belonius*, *Gratian*, *Cardan*, *Luther*, &c. I muſt recommend to the Biſhop the Hiſtory of the *Waldenſes* (an Early People, if not *Succeſſive* from the Primitive Times) written by one *Perrin*, more eſpecially containing their *Faith*, *Worſhip* and *Diſcipline*; and there he may, if he pleaſe, obſerve the *Simplicity*, *Plaineſs* and *Diſtinction* of that People from the Cuſtoms of the Countries they

hey lived in, and thoſe that have the name f *Reformed* ones now.

But he tells us, *Chriſt and his Apoſtles had alutations*; and I tell him, ſo have We. ut he will have it that Chriſt and his Apoſtles *Saluted after the Faſhion of the Country they were in*; which is ſooner ſaid then rov'd. For Chriſt asked the Jews, *How an you believe that receive Honour one of another, and ſeek not the Honour that cometh from God* Only? Now this certainly muſt be Unlawful to Give or Receive, which *hinders* true Faith. And what was this Honour, but *Salutations* after the faſhion of the Times? As the Text ſhews, *Mat.* 23. and for *Calling, and being Called of Men Rabbi*, Chriſt was ſo far from Commanding, or Imitating them in ſuch things, that He expreſly *forbids it*. But the meaning of Chriſt's ſaying, *Mat.* 5. *And if ye Salute Your Brethren only, what do ye more then Others? do not even the Publicans ſo?* is this, That in all Acts of *Love*, *Mercy*, and *Goodneſs* they were to *Exceed* the Practice of that time: They were to take more notice of, and to look *more kindly* and *friendly* upon All Men. But in another ſenſe, He that bid them *Salute Enemies as well as Friends*, alſo forbids his

his Disciples to *Salute any Man*, or *call any Man Rabbi or Master; for that One was their Lord and Master, and they were all Brethren*, *Mat.* 23. 6,7,8. and *Luke* 10. 4. And between such Relations Worldly Honours were of no use, as well as of no value. And did a *Primitive Spirit Prevail* in those that so much pretend to be the *Successors* of the Apostles, we should see them more *Exemplary* in *Self-denial* and *Holiness*; Encouraging and not *Undervaluing* and *Brow-beating* the Serious and Conscientious. But *Trees are known by their Fruit; for Grapes are not gathered of Thorns, nor Figs of Thistles.*

In the mean time, if my Reader please to peruse the Ninth and Tenth Chapters of that Book Entituled, *No Cross, No Crown*, he will, I hope be satisfied, that we are for *Honour*, *Respect* and *Civility* according to *Scripture*; tho' *Non-conformists* to the *Empty* and *Troublesome* Ceremonies of the *Times*, left by us, not of Rudeness, but *Conviction*; and forbore of Duty and no otherwise of Choice. For, Humanely Speaking, that Contradiction to Custom cannot be Pleasant to us. I have detained my Reader longer upon this Head than I expected, or perhaps he desired: I shall therefore proceed

to

to the Biſhops next Paragraph, which contains his Exceptions to our Tenth *Goſpel-Truth* about *Baptiſm* and the *Supper*, and the laſt he has to take notice of, the Eleventh, about *Government*, being by him already granted in the beginning of his Paper.

He begins thus, *In your Xth Article you believe a Spiritual Baptiſm and a Spiritual Supper and Communion, but acknowledge, you diſuſe the outward Signs, by us commonly called Sacraments: Now did not Chriſt command Water-Baptiſm?* Go ye and Baptize all Nations, *Matth.* 28. 19,20.

He goes on, *The Baptiſm here commanded, was Water-Baptiſm:* His reaſons are firſt, *that Baptizing with the Spirit was God's work, not the Apoſtles.* 2dly, *Primitive Practice, Acts* 10. 47,48. in *Cornelius*'s Caſe; *Who can forbid Water?* But this is alſo *gratis dictum*: For the firſt Reaſon is no Reaſon, ſince it is *not true:* And the ſecond ſeems to me *Defective* and *Short.* I am very ſenſible of the *Diſadvantage* I am under, and that I touch a *tender* Place, and what I ſay upon this Head, as alſo anon upon the *Supper*, will be againſt *Wind and Tide* with the Generality. But as I hope I ſhall expreſs my

my ſelf *Reverently* as well as Plainly upon this Occaſion, ſo I beſeech my *Reader*, for his Own ſake as well as Ours, not to *Prejudge* us; as I am ſure he will not if he be a *Searcher* after Truth, and that I charitably ſuppoſe of him.

I ſay then The Biſhop's firſt Reaſon is not true; for God by the Apoſtles did Baptize Believers with the *Holy Ghoſt*. It fell upon them, through the Powerful Preaching of the Word: Thus, *Acts* 10. 44. *While Peter yet ſpoke theſe words, the Holy Ghoſt fell on all them which heard the Word.* By which it is evident that *Peter*, in that Sermon, was the Miniſter of the *Spiritual Baptiſm* to *Cornelius* and his Company.

And *Peter* gives this account to thoſe of the *Circumciſion* at *Jeruſalem*, Acts 11. 15. *And as I began to ſpeak, the Holy Spirit fell on* them *as on* us *at the beginning: Then remembred I the Word of the Lord, how that he ſaid* John *indeed Baptized with Water, but ye ſhall be Baptized with the Holy Spirit.* So that *Peter* evidently declares the Gift of the Spirit by the Miniſtry of the Goſpel, to be the Baptiſm of Chriſt, or the Baptiſm of the Holy Spirit and Fire, which Chriſt promiſed at his *Aſcenſion* into Heaven.

But

But the Apoſtle *Paul* puts this Matter beyond all Doubt, in his Excellent Account he gives of his *Converſion* and *Commiſſion* to King *Agrippa*, Acts 26. where my *Reader* will find theſe words dropping from the Mouth of the *Lord Jeſus* to *Saul*; *Delivering thee from the People, and from the Gentiles, to whom now I ſend thee, to* **open their Eyes**, *and to turn them from* **Darkneſs** *to* **Light**, *and from the* **Power** *of Satan unto* **God**, *that they may receive Forgiveneſs of Sins, and an Inheritance among them which are Sanctified through Faith that is in Me*, Verſe 17, 18. Now if this could be done *without* the Holy Ghoſt, let my Reader judge. 'Twas with the *Holy Ghoſt* that *Peter*'s Hearers were *Prick'd to the Heart*, and fitted to receive more of It: And it was by the *ſame* Holy Ghoſt that *Paul*'s Hearers had the *Eyes of their Minds opened*, to ſee the *Myſteries* of God's Kingdom, and by which they were *Converted from Darkneſs to Light*, that they might receive the Forgiveneſs of their Sins, and Inheritance among them which are Sanctified. So that the very End and Benefit of the Apoſtolical Miniſtry was *Converting*, that is, *Baptizing them into Chriſtianity*; in the Nature, Power and Life of It, by the *Holy Ghoſt*.

Now

Now for the Bishop's Second Reason, viz. *Practice*: I say it is granted that Water-Baptism having got place among them by *John*'s Ministry, the Fore-runner, it held after Christ's Coming; but that was *Ex Gratia*, and of *Condescention*, not of Commission? for that properly ceases when his Ministration begins, of which *John*'s was but the *Fore-runner*. For *Moses* and the *Prophets were till* John, *and* John *till Christ*. And this, *John* the Water-Baptist tells us, *Mat.* 3. 11. *I indeed Baptize you with* Water *unto Repentance, but he that cometh after me is mightier than I, He shall Baptize you with the Holy Ghost and with Fire*, see Mark 1. 8. Luke 3. 16. Here's a different Baptism and Baptizer, the *Servant* and the *Master*, the *Water* and the *Holy Ghost*. One *Transcient*, the Other *Permanent*: One the *End* of the Jewish, and the Other the *Beginning* of the Gospel Dispensation. Wherefore says our Lord Jesus Christ, *the least in the Kingdom of Heaven is Greater than* John, *Matth.* 11. 11. Why is not *John* in Heaven? No doubt of it at all, and a Glorious Saint too: But the *Least* in Christ's Dispensation, viz. *The Kingdom of God in the Soul*, the *Work* of Christ, the Baptizer with the *Holy Ghost* and *Fire*, is *Greater* than *John*,

as

as to the *Nature* of his Administration. See *John* 3. 30,31. *He must Increase, but I must Decrease.* What! *John* decrease, or his Ministration? His Ministration certainly, which he calls *Earthly* in Comparison of Christ's. So that the Baptist in his *Watery* Dispensation did but *Fore-run* Christ, in reference to the Kingdom that he was to set up in Men. He pointed to Christ, and shewed what Christ was to do, *viz.* to *Wash*, *Fan*, and *Throughly Purge his Floor*; that is, His *People*, and Sanctifie them *throughout*, *by his Spiritual Baptism*, according to the Apostle, *in Body, Soul and Spirit*, 1. Thess. 5. 23. So that in short, *Practice* Properly can be no *Institution*, where the thing Practic'd has *no Commission*, which I suppose the Bishop will not think fit to deny: But, says he, *It has a Commission*, Mat. 28. 19. which is, under favour, but his *say so*; and that I think it is no more, I do with all Humility and Submission say, First, I cannot tell how to reconcile it to Good Sense, or Common Usage in Sacred or Civil Matters, that any thing should be in force by a Commission that is not so much as *once named* in the Commission. I say, to me it does not appear *Congruous* any more than *Cogent*, or obliging. And this is the Cause in hand: For

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there is not a word of *Water* in the Text alledged for Water; nor yet in the Context. And unleſs there were *no other* Baptiſm than that of *Water*, as there are ſeveral, it muſt at leaſt be allowed to be a *Queſtion*, what Baptiſm Chriſt meant in that Commiſſion, when he ſayd, *Go ye therefore and Teach all Nations, Baptizing them in the Name of the Father, Son and Holy Ghoſt.*

But it may be returned upon me; nor does the Text ſay it is the Baptiſm of the *Holy Ghoſt*, and ſo the Biſhop is upon equal Terms with me. Grant it, that the word *Holy Ghoſt* is not litterally joined to *Baptizing*, any more than the word *Water* in that part: But if I am able to ſhew that the thing is there, and that the Baptiſm of the Holy Ghoſt was the *Subject* of Chriſt's Diſcourſe, when he gave that Commiſſion at his Farewell, I preſume it will be granted me, that Chriſt intended a *Spiritual*, and not a *Water* Baptiſm; and that is what I ſhall do, I hope with much Clearneſs. Firſt, the Fact, and then my Arguments. *Matthew*, the Evangeliſt, large in his Hiſtory upon other Points, ſeems ſhort and abrupt in the Context of this Commiſſion, as the Reader may obſerve. And as it is uſual for one Evangeliſt to explain another, which was the

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great Wiſdom, as well as Goodneſs of God, that thoſe Chriſtian Memorials might come with leſs Suſpition to the World of any Humane Contrivance; So *Luke* ſupplies the ſhortneſs of the other Evangeliſt in his Context to this Commiſſion. Luke 24. 45 to 50. particularly the 47, 48, 49. verſes. And *that Repentance and Remiſſion of Sins ſhould be Preached in his Name, among all Nations, beginning at* Jeruſalem. *And ye are* Witneſſes *of theſe things. And behold I ſend the* Promiſe *of my Father upon you: But tarry ye in the City of* Jeruſalem *until ye be endued with Power from on High.* Where, as it is plain that this Evangeliſt in his Account of Chriſt's Commiſſion, to wit, *the Work Chriſt gave his Diſciples to do*, Names no *Baptizing* at all, tho' that which it *Implies*, in my Senſe of the Word, is there, viz. *the Promiſe of the Father*, which is the Power from on High They *were to tarry at* Jeruſalem *for*. So is there not *one Word* of Water here mentioned, to induce us to think that Chriſt intended to give it *any Place* in his Commiſſion. In ſhort, it appears that the Diſciples were to be *Qualified* before they were to go forth as His *Witneſſes*, and that this Qualification is the *Promiſe of the Father*, that he would quickly ſend them.

Now I must desire my Reader to turn to the *Acts* of this Evangelist, Chap. 1. 4, 5. where he further opens the Manner and Matter of Christ's Discourse, and *Farewell* to his Disciples: And (Christ) *being Assembled with them, commanded them, that they should not depart from* Jerusalem, *but* Wait *for the* Promise *of the Father, which,* saith He, *ye have learnt of me: For* John *truly Baptized with* Water, *but ye shall be Baptized with the Holy Ghost not many days hence.* It can be, methinks, no longer a doubt what Baptism it is that Christ's words, *Mat.* 28. 19. refers to, since we see not only that Christ distinguishes betwen *John*'s Baptism and His own, and between *Water* and *Holy Ghost*; but also He assigns Water Baptism to *John*, as *his Baptism*, and not Christ's, and thereby declares the *Holy Ghost* to be his own Baptism, and none of *John*'s, and which yet is no more than what *John* had said before.

So that Comparing both Texts together, *Mat.* 28. 19. with *Acts* 1. 4, 5. we may see, if we please, that the *Commission* in the one, is to be explained by the *Qualifications* in the other, which was omitted by the first Evangelist. There They are bid to *Go*, here They are bid to *Stay*: That is to say, Stay, before

before you Go, and receive your *Qualification* before you go to *Qualify*, viz. *the* Promise *of the Father*; that is, the *Baptism of the Holy Ghost*, which is followed *by the Power from* On High, verse 8. And indeed, had we not this expreſs force on our ſide from the Text it ſelf, the Word *Therefore* in the Commiſſion, (referring plainly to the foregoing Verſe, as the Reaſon of what follows) juſtifies our ſenſe. For whereas the Biſhop has objected againſt our Aſſertion, *that it muſt not be a Spiritual Baptiſm, becauſe that was the work of God, and not of the Apoſtles*: It is plain that our Lord takes off the force of his exception, ſince the Reaſon why he bid them *Go*, &c. is *becauſe*, ſays he, *all Power in Heaven and in Earth is given unto me*. Verſe 18. As much as if he had ſaid, *Go, do all that I have ſaid unto you, and be not* Doubting *or* Fearful *about the performance of It*, for All Power *in Heaven and Earth is given unto me* that bids you Go, *and Lo I am with you alway, even unto the end of the World*, Which need not have been ſaid, as an Encouragement to them, in reference to Water *Baptiſm*, ſince that was practiſed by them, as well as by *John*'s Diſciples long before.

Nor is this all; for the very Text, duely con-

conſidered, will not have It to be Water, ſince that could Baptize none *Into* the Name of the *Father*, *Son* and *Holy Ghoſt*, and ſo the Biſhop knows the Greek Text runs, εἰς τὸ ὄνομα, for they that are Baptized *Into* the Name of the *Father*, and of the *Son*, and of the *Holy Ghoſt*, muſt be baptized with the Baptiſm of the *Holy Ghoſt*. Since it is to become their *Likeneſs*, and bear their *Image*, which is *Holineſs*. And had not the Apoſtles underſtood their Commiſſion as I render it, when they had Baptized with Water, they would certainly have uſed the Terms that bore the Force of their Commiſſion, *viz. In the Name of the Father, and of the Son, and of the Holy Ghoſt*; of which there is not one Inſtance in all the Scripture.

But that which further ſhews that *Water* cannot be underſtood, to be meant in the Apoſtolical Commiſſion, is, that one of the Greateſt of the Apoſtles, He that came behind (and was added to, by) none of them, denys It, 1 *Cor.* 1. 17. to be *any Part of his Commiſſion*; for, ſays he, *Chriſt ſent me not to Baptize but to preach the Goſpel*: And thanks God for that reaſon, in the foregoing Verſes, that he had Baptized ſo few: Which to be ſure he ought not to have done; but on the Contrary to have been

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ſorry he had Baptized *no more*, had *Water-Baptiſm* been *Part* of the Apoſtolical Commiſſion, *Mat.* 28. 19. Again this Eminent Apoſtle, the *Great Grand Father* [not to ſay *God-Father*] of Gentile Chriſtians, delivered to them *for Doctrine*, Eph. 4. 5. that there was but *One Lord, One Faith, and One Baptiſm.* And if ſo, *That* muſt be the Baptiſm *of Fire and the Holy Ghoſt*, which is Chriſt's Baptiſm, and *Proper* to the Goſpel Diſpenſation. Now could any other make a Man a *True Chriſtian*, or a *Child of God* then; nor can any be ſo now without It. That Baptiſm therefore, without which a Man cannot be a *True Jew*, or *Chriſtian*, or of the *Circumciſion made without hands, that Worſhip God in the Spirit, and hath no Confidence in the Fleſh*, muſt needs be the *One Baptiſm*; but ſuch is the Baptiſm of the *Holy Ghoſt*: Therefore the *Spiritual* Baptiſm is the Apoſtles *One Baptiſm*, Rom. 2. 28, 29. Phil. 3. 3. Again; the One Baptiſm muſt be Chriſt's Baptiſm, but Chriſt is the Baptiſm of the *Spirit*, therefore *That*, and not *Water* Baptiſm, muſt be the One Baptiſm that's in force, according to the Apoſtle. As *John* was the *Fore-runner* of Chriſt, ſo was *Water*, of the *Holy Ghoſt*: But that which Fore-runs, in Nature *Ceaſes*, and that which

ſucceeds, of courſe *Remains*: Therefore the Baptiſm of the Spirit, is the *One Needful*, and *Permanent Baptiſm*.

Yet further; If it be Goſpel, *That he is not a Jew that is one Outward, nor that Circumciſion that is Outward in the Fleſh; but that he is a Jew that is one* Inward, *and that is Circumciſion that is of the Heart, in the* Spirit, *and not in the* Letter; *whoſe Praiſe is not of Men but of God*, as Rom. 2. 28, 29. Then unanſwerably, *He is not a Chriſtian that is one Outward, nor is that Baptiſm that is of* the Fleſh: But he is a Chriſtian *that is one Inwardly, and that is Baptiſm that is* of the Heart / in the Spirit; *whoſe Praiſe is not of Men but of God.* For indeed in all Ages Men cry him down, as a *Slighter* of God's Ordinances; but his Praiſe however is *of God*, let Men ſay what they will; and this is the Inward Chriſtians Comfort, in all Undervaluings and Reflexions he meets with from Outſide Chriſtians. For it's not to be thought that the Apoſtle meant or deſigned to undervalue one Obſervation, as that of Circumciſion, becauſe it is Outward, and ſet up another Outward Obſervation *inſtead* of it, viz. *Water-Baptiſm*.

Again, *If in Chriſt Jeſus, neither Circumciſion availeth any thing, nor Uncircumciſion, but*

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a **New Creature**; as ſaith the ſame Apoſtle, *Gal.* 6. 15. Then by the ſame Reaſon, *neither being baptized with Water availeth any thing*, not being *unbaptized with Water*, but a **New Creature**. I will repeat the Apoſtles Diſcourſe at large upon this Subject, in the ſame Chapter, becauſe it is very Inſtructing, and ſeems Diſciſſive in this Caſe; *As many*, ſays he, *as deſire to make a fair ſhew in the* **Fleſh**; *they conſtrain you to be Circumciſed; only leaſt they ſhould ſuffer Perſecution for the Croſs of Chriſt.* It ſeems they were Outſide People, that laid ſtreſs upon Outſide things; or ſomething elſe inſtead of the Croſs of Chriſt; for they Temporized in this matter, to ſhun the Shame and Perſecution that then attended the Chriſtians Croſs: Which ſtood partly in laying down of outward Obſervations; and which they that *deſire to make a fair ſhew in the Fleſh* ſtand moſt for. But the Apoſtle goes on; *For* (ſays he) *neither they themſelves who are Circumciſed keep the Law, but deſire to have you Circumciſed, that they may Glory in your Fleſh.* They were not exact in the other parts of the Law, it ſeems, as ſtrict as they ſeemed to be for this Sacramental Practice, which is the Caſe of too many now: Yet they preſt it, that they might glory and

value themſelves upon gaining others to be conformable to them, whether to excuſe their Compliance with Cuſtom, that they might avoid Perſecution, or out of love to Ceremonial Religion.

But ſays that clear-ſighted and plain-dealing Apoſtle, *God forbid that I ſhould glory, ſave in the Croſs of our Lord Jeſus Chriſt, whereby the World is Crucified unto me, and I unto the World.* If he rejoyced in nothing but in the *Croſs* of Chriſt, then in no *other* Elementary Rite, Service or Ordinance, any more than in Circumciſion.

But he proceeds: *For in Chriſt Jeſus, neither Circumciſion availeth any thing, nor Uncircumciſion,* but a **New Creature.** That is to ſay, for according to Chriſt Jeſus, or in the Religion of Chriſt Jeſus, neither Circumciſion nor Uncircumciſion availeth, *but a New Creature, a regenerate Soul; One born again by the Spirit of God:* For the Apoſtle in theſe excellent Words, not only ſtrikes at Circumciſion, but all Outward and Elementary Obſervations: Neither This, nor That *Outward thing availeth in the Chriſtian Religion,* or according to *Chriſt Jeſus,* but a *New Creature:* He does not ſay, *but Water Baptiſm,* as ſome would have it, who tell us that It *ſucceeds* Circumciſion by *Di-*

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ine Inſtitution, by no means: But that which availeth with Chriſt, and in the Religion of Chriſt Jeſus, is *a New Creature*, a *New Man*, one *Changed*, *Regenerated*, or *Born again by the Word and Baptiſm of the Holy Ghoſt*. And ſays the Apoſtle (to confirm them in this Doctrine of *Inward* Circumciſion, that is of the *Heart*, in the *Spirit*; which is the *ſame* thing with the Baptiſm of the Spirit) *As many as walk according to this Rule, Peace ſhall be upon them.* So that We the poor deſpiſed *Quakers*, take Comfort in this Apoſtolical Benediction, and can ſay, to God's Glory, his *Peace has been upon Us* in our Belief and Confeſſion of this bleſſed Doctrine of the *New Creature*. It is what we have *Aimed* at, and has been the great *Driſt* of our Teſtimony ſince we were a People; and in order to it have directed all to the Gift of God's *Grace in themſelves*, that by believing in it, and reſigning up their Wills and Affections, and whole Man to the Teaching and Conduct of it, they may be leavened and ſanctified by it, *throughout*; by which the State of the *New Creature*, which is Chriſtianity indeed, will be *Experienced*, though It was and is a Myſtery to the World.

As for the Apoſtle *Peter*'s Queſtion, *Acts* 10.

10. 47, 48. *Can any Man forbid Water, that These ſhould not be Baptized, which have received the Holy Ghoſt as well as We?* It Imports, with ſubmiſſion, no more than this; That *Peter* well knowing the Narrowneſs of his Country Mens Spirits, was Cautious leſt his Latitude ſhould Diſtaſte them: For the *Gentiles* being *Unholineſs* to the *Jews*, and even *Peter* himſelf, without a Viſion from God, too narrow Spirited for the Convictions and Devotion of that excellent Centurion, *Cornelius*; It behoved him to ask if any body had any thing to ſay, Why they might not be baptiſed as well as the *Jews*, being Proſelites to the Chriſtian Profeſſion. In all which he ſeems more concerned to ſave his *Own* Credit, than to recommend or eſtabliſh that of Water Baptiſm: As if he had ſaid, Why ſhould this Cuſtom be forbid to the *Gentiles* more than to the *Jews*? But this will not warrant the Practice in General, becauſe Practice is *no Inſtitution*, and that their appears no Command to make It one. So that asking who can forbid what was not commanded, ſtrengthens his Queſtion, inſtead of weakening it; ſince what was done of *Condeſcention*, could not have been forbid upon Authority. There needed not ſo much Care or Strickneſs in the Matter.

ter. And indeed, the Apoſtles themſelves ſeem not to have been ſo clear about the aboliſhing of the Jewiſh Obſervations, as appears by the want *Peter* had of a Viſion, his own apprehenſion of the ſtraightneſs of his *Brethren*, and their calling him to Account for what he had done, as may be ſeen in the ſame Chapter.

But I confeſs I cannot ſee why the Biſhop ſhould aſſume the Power of Unchriſtianing Us, for not practiſing of that which he himſelf practices ſo *unſcripturally*, and that according to the Sentiments of a conſiderable part of Chriſtendom; having not one Text of Scripture to prove that *Sprinkling* of Water in the Face, was the Water Baptiſm, or that *Children* were the *Subjects* of Water-Baptiſm, in the firſt times. And yet this is all the Baptiſm the Biſhop practices, who ſeems ſo ſevere upon us. I think our forbearing of Water Baptiſm from a Belief and Senſe of the coming of the Inviſible Grace, ſignified by that Viſible Sign, cannot be reputed ſuch a ſlight to Water Baptiſm, as preſuming to *alter* the Manner and Subſtance of its firſt Inſtitution: For then it was in the River of *Jordan*, now in a *Baſon*; it was then unto *Repentance*, now to *Children Uncapable* of Repentance. But that which perhaps

haps misled the Doctors of the *Declining* Church first into this Practice, being at the distance of some Hundreds of Years from the Apostolical Times, might be the supposition that Water Baptism came in the place of Circumcision, and that being to Children, so might Water Baptism too. But they forgot (among other things, which even before that time were crept into the Church, without Precept or Evangelical Example) that Repentance was not made a Condition to Circumcision, at it was to Water-Baptism. I would beseech the Bishop to tread softly in this Matter; for if Water Baptism should indeed prove a *Badge* of Christianity, he would be at a loss for one that would pass currant in Scripture. Thus much for this Point.

What I have said upon this Head of *Water Baptism* may serve also for what is commonly called the *Lord's Supper*, which the *Bishop* Reproves us for Omitting to Practice: Urging *Luke* 22. 19. *This do in Remembrance of me.* And the Apostles words, 1. *Cor.* 11. 24. 25. It is true indeed Christ said, when he eat it with his Disciples. *That they should do it in remembrance of him till he came.* And this seems much more of the Nature of a Commission than that cited by the Bishop

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r Water Baptiſm: But the *Limitation* Chriſt ives to the Practice of it, and a Right and roper Conſideration of the *Import* of his ords, and the *Nature* of the thing will beſt ad us to underſtand his Mind therein.

1*ſt*, This was alſo a *Jewiſh Practice*, as ell as *Water Baptiſm*, and ſo in *Nature* of o Goſpel Inſtitution, but *Temporary* in its ſe.

2*dly*, Chriſt ſeems by this to break or pen to them what was ſo hard for them to ear, to wit, his *Departure* and *Death*, by a oken of Memorial till he ſhould come to em again.

3*dly*, Chriſt takes occaſion from thence o ſhew forth to his Diſciples the *Myſtical upper* they ſhould eat, and the Fellowſhip ey ſhould have with him when he came gain.

Now we believe this Coming was *Spiri-ual*, ſuitable to that ſaying of his, *I will rink no more of This Fruit of the Vine till I rink it New with you in the Kingdom of my Fa-her: And ſome here ſhall not taſte of Death till hey ſee the Son of Man coming in his Kingdom*, Matth. 16. 28. Again, *He that dwelleth with ou ſhall be in you*, John 14. *I in them and hey in me*, Chap. 17. All which plainly mports a Spiritual Coming. Alſo *Rev.* 3. 20.

20. *Behold I ſtand at the Door and knock, if any Man hear my Voice, and open the Door, I will come into him, and will ſup with him and he with me*, which was ſaid near Fourty Years after his Aſcention. Now ſince this is acknowledged to be an *Outward* Sign of an *Inward* and *Inviſible* Grace, what can *Outward* Bread and Wine more properly Signifie and Reſemble, than *Inward Bread and Wine?* And an Outward than an *Inward Supper?* And if ſo, the words may reaſonably be read thus, *Eat this Supper of Outward Bread and Wine, till I come into and ſup with you, and be your Supper, that am the Bread and Wine from Heaven wich Nouriſhes the Soul unto Eternal Life.*

4*thly*. The Kingdom of God being Spiritual and in the Soul, *ſuch* ſhould be the *Ordinances* of that Kingdom. Now Chriſt tells the Phariſees, *Luke* 17. 20. *The Kingdom of God is within.* And the Apoſtle *Paul*, Rom. 14. 17. ſaith, *The Kingdom of God is* **not Meat** and **Drink**; *but* **Righteouſneſs**, *and* **Peace** *and* **Joy** *in the Holy Ghoſt:* But the outward Supper is *Meat* and *Drink*, and therefore not of the Kingdom of God which is not **Meat** and **Drink**; but **Righteouſneſs**, **Peace** and **Joy** in the *Holy Ghoſt*. And this was made Uſe of by Chriſt in the State of

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Humiliation, before his Death, and the pouring forth of the Holy Ghost, to fasten upon his Disciples that were *weak*, and *of little Faith*, the Remembrance of him till they should know him with them and in them by his Spiritual Appearance (as he was the *Lord from Heaven*, *the Quickning Spirit*) according to his Promise. For if the Scripture be consulted, we shall not only find that Christ *Reproves* the Apostles for their Infidelity in him, but after all the *Example*, *Precepts* and *Miracles* they saw by him, and that he had so very lately left them with such Assurances of his Coming to them again; yet when *Mary*, &c. brought them the Tidings of his *Resurrection*, it is said, *Luke* 24. 10, 11. *Their words seemed to the Disciples as Idle Tales*, and they *believed them not*. Which sufficiently shews the low State they were in, or that at least they needed a *Sign* or Token, as that of the *Supper* to Commemorate Him. But this Reason, which is yet true, does not Credit its Continuation; for when the Spirit was come, or Christ in his Spiritual Appearance, their Eyes were opened and they saw then it was the *Spirit that Quickens*, *the Flesh profiteth nothing*. John 6. 63.

5*thly*, Most certainly Christ meant no less, when he Preach'd himself *the Bread that*

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came down from Heaven, John 6. 31 to 52. and that they that would have Life Eternal, *muſt eat his Fleſh and drink his Blood*: That is, they muſt feed upon *Spiritual Food*: Not the Outward but *Inward Supper*; the thing ſignified and *Subſtance it ſelf*. For Chriſt oppoſes Himſelf, who is the Bread of God, to the Bread their Fathers eat in the Wilderneſs who were Dead, which was of an *Elementary* Nature; therefore it can never be that ſuch Bread as periſheth ſhould be the Bread of the *Evangelical Supper*, when Chriſt by Compariſon undervalues it to the Bread he had to give them.

6*thly*, Our bleſſed Lord, *Mark* 7. 18. taught, *That it was not that which went into the Man that defileth the Man, becauſe it went but into his Body, and not into his Heart*; and if ſo, the Argument is undeniable, that it is not that wich goeth into the Man, that is, into his Body, and not into his Heart, that *Sanctifieth* the Man: But Material Bread and Wine goeth only into the Body, and not into the Heart; therefore they cannot Sanctifie. The Import of Chriſt's words is plainly this, *Meats and Drinks* neither Defile nor Sanctifie; they *neither Benefit nor Harm any one upon a Spiritual Account*: Conſequently *Elementary* Bread and Wine cannot be the

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Evangelical Supper, but a Figure of It, which is ended in Christ the Bread of God, that cometh down from Heaven, *John* 6. 31, 32, 48, 49, 50. That a Man may eat of and not dye: The Substance of all Shadows; for saith the Apostle, the Body is of Christ; and where that is, our Lord tells us, *Luke* 13. 37. the *Engles are gathered together*: Where the Apostles. Wise Men; 1 *Cor.* 10. 15. seek for the true Supper, which nourishes their Souls unto Eternal Life.

7thly, But the Bishop will have this *Supper* four times repeated in the Scripture of the New Testament, besides that of the Apostle *Paul*, which must be his mistake—since there is no Command to practice it beyond that very Time, but in *Luke* 22. 19. if there it self. For tho' his Eating of the Passover is there related, as also in *Mark* and *Luke*, It was but once *done*; and the Command, this *do in Remembrance of me*, is only *Once Related* among the Evangelists, as well as it is but *Once Commanded*. And would we be strict with the Bishop, we need not allow him that Command to reach further than the present Time in which it was Given; for *This Do*, or *Take Eat*, are Equally in the *present Tence*, *for thereby you shew forth my Death*. And the following words, viz:

viz. *I will Drink no more of* **this** *Fruit of the Vine, until that Day when I Drink it* **New** *with you in my Father's Kingdom*, Mat. 26. 29. further explains it. Thus *Mark* has it, 14. 25. *Verily I say unto you, I will Drink no more of the Fruit of the Vine until that Day that I Drink it* **New** *in the Kingdom of God.* Luke 22. 18. gives it thus, *I say unto you, I will not Drink of the Fruit of the Vine till the Kingdom of God* **shall come.** Now it is plain that Christ refers them to the Spiritual Supper, which we Prefer and Practice, and which is the Supper *Signified* by That of outward Bread and Wine, that was to serve *till the Kingdom of God came*, and then he would Communicate with them in a way *Suitable* to the Kingdom: which Kingdom, as before said, is not *Meat* and *Drink*, but *Righteousneß, Peace* and *Joy* in the Holy Ghoſt. And as the ſame Apoſtle has it, 1 *Cor.* 4. 20. *The Kingdom of God is not in Word but in Power*; of which Power, and its coming from on High upon the Apoſtles, Read *Acts* 1. 6, 7, 8.

For when they asked Chriſt, *Lord wilt thou at this time Reſtore the Kingdom again to Iſrael*, and that he told them, 'twas not for them to know *the Times or the Seaſons which the Father had put in his own Power*. He alſo adds, *But ye ſhall receive Power after the Holy*

Holy Ghost is come upon you, and ye shall be *Witnesses unto me*, *both in* Jerusalem and Judea, and in Samaria, *and in the uttermost Parts of the Earth.* This Power was the *Kingdom* of God, *for it stands in Power*, says the Apostle; but it seems he thought fit to wave their Question, as to a direct Answer, and left it a Secret to be revealed unto them, when the Holy Ghost should Come, and the Power from on High should fall upon them: And thus he takes his leave of them, and is Immediately received by a Cloud out of their Sight.

Before I conclude with this Paragraph, I would observe, *First*, that it was the *Passover* and Custom of the Jews, which properly speaking, we conceive hath no just plea to continue as a *Gospel Ordinance* or Institution; since it was a Type of Him to come, & therefore ended, as to *Institution* by his coming.

Secondly, That the Evangelist *John*, the Beloved Disciple, that lay in the Bosom of Christ, does not so much as mention It, or *Water Baptism*, as left by Christ to be continued by his Followers, Concerning the Spirit's Baptism, tho' he uses not the word Baptism, yet he is very full, *John* 14, 16, 17. Chapters, where he tells them, that he would send them the *Comforter the Spirit of*

Truth, to lead them into all Truth, and that he would dwell with them for ever. I say it seems very Improbable if not Incredible, that what the Bishop stiles the *Badges* of Christianity, in his 17th Paragraph, should be *wholly forgotten* by so great an Apostle of *Christianity.*

3*dly.* And as the Beloved Disciple says nothing of these *visible Signs*, which the Bishop calls the *Badges* of Christianity, so neither are they made an *Article* of any of the *Ancient Creeds* Extant, which certainly does not make for their Credit or Authority: Since had they then been of that Importance they are now by some esteemed, we cannot think they would have been forgot by the Compilers of those Creeds.

4*ly.* The Apostle *Paul*, though he repeats the *Tradition* he received of the Lord's Supper, that night he was betrayed, does not Injoyn it; but as often as the Corinthians did it, he tells them they should do it in remembrance of Christ: Which is far from commanding it, as it would be for the Bishop, if he should say to his Friend, as often as he comes to *Cork* he should come and Eat with him, obliges that Person to *come often* to *Cork.* So that tho' the Apostle bids them, that as often as they did

it,

it, they ſhould do it in *Remembrance* of Chriſt, yet he does not thereby bid them do it *often*, if at all.

5*ly*. And whereas the Biſhop would make it a freſh Revelation to the Apoſtle, when he ſays, for *I have received of the Lord, that which alſo I delivered unto you*, I muſt diſſent from him. I cannot apprehend that means any more than this, *that what account he had received of Chriſt's Eating the Supper with his Diſciples, the Night he was Betrayed, the ſame alſo he had Delivered unto them*: For what need could there be of an *Immediate Revelation* for ſo late a *Fact*, ſo well Witneſſed by the Diſciples? But if my Reader will peruſe that Part of the Chapter which relates to the Supper, he will find the Streſs lies upon *Remembring* of the Lord, which is indeed our Daily, Indiſpenſible Duty, and he that lives without it, may be ſaid to live without God in the World; of which thoſe *Corinthians* at that time ſeemed ſo Inſenſible, and as ſuch are ſeverely reproved by the Apoſtle, being *Irreverent*, *Greedy* and *Drunken*, hardly fit for the Sign, and *leſs* able to diſcern the *Thing Signified*.

6*ly*. Nor does the Apoſtle ſeem to recommend this practice, but rather *reprehend* their *Abuſe* of it; and if my Reader will look back

to the foregoing Chapter, from the beginning to the 18 Verſe, he may find a more *Spiritual* Supper, and *Myſtical* Bread and Cup hinted at by the Apoſtle, as well as *Mat.* 26. 29. *Rev.* 3. 20. by our Lord Jeſus Chriſt himſelf: Which is indeed very copiouſly expreſt by *Luke* in the Parable of the *Supper*, chap. 14. from the 16. to the 24. Verſe, where One that was at Meat with Chriſt, ſpeaking of the *Bleſſedneſs of eating of Bread in the Kingdom of God*, Chriſt takes occaſion to ſhew forth the *Goſpel Supper* by a Parable, viz. *A Certain Man made a Great Supper, and bid many, but they refuſed, upon divers pretences, and came not; He ſent out a ſecond and third time to invite an inferiour ſort of Gueſts*, and they came to the Supper; that is, they received the *Goſpel*, which is the *Power of God to Salvation*, and the evidence, as well as means of It: Which Chriſt in the 27th verſe further expreſſes, thus (*viz.*) *and whoſoever doth not bear my Croſs and follow me cannot be my Diſciple.* Now the Croſs of Chriſt, the ſame Apoſtle alſo ſays, is the Power of God, 1 *Cor.* 1. 18. all which referrs to an *Inward* and Spiritual Work, and Supper, and that they who receive Chriſt in Spirit, *Sup with him in Spirit*, being the partakers of his Spiritual Supper,

which

which Christ promises and *prepares* for all those that open *at his knocks* the Door of their Hearts unto him, *Rev.* 3.

7*ly.* But besides what I have said, both from Scripture and the Nature of the thing, in Proof of Christ's *Spiritual Supper* and Defense of our *disuse* of the *visible Sign*, the Bishop himself does *the same* thing in relation to another Ordinance: For our Lord Jesus Christ did as solemnly Command his Disciples *to wash one anothers Feet*, as to eat the Supper. The Passage is large and edifying, and I must recommend it to my Reader to peruse in his Bible, *John* 13. But that part of it which more strictly concerns this point, between the Bishop and me, I shall repeat here, verse 12, 13, 14, 15. *So after he had washed their Feet, and taken his Garments and was set down again; He said unto them, Know ye what I have done to you? Ye call me* Master and Lord; *and ye say well; for so I am, If I then, your Lord and Master, have washed your Feet*, ye also ought to wash one anothers Feet: *For I have given you an Example that* ye should do as I have done to you. Thus Christ Commanded his Disciples, not only by his Authority but Example. Now does the Bishop and his Friends follow Christ's example and obey this Pre-

cept? He and they know they do not. What must I Infer from thence, that the Bishop is no Christian? I suppose he would take it very ill from me. Tho' he has treated me and my Friends after that sort. But I will shew him a better example, and suppose he thinks, that if Christian Ministers and People, walk *Humbly* towards God and one with another, they fulfil this Commandment, tho' they disuse the Sign, by which the Lord Jesus expresst and recommended *Humility* to his Followers: Now that which excuses the Bishop in reference to this Ordinance of *Washing of Feet*, will also excuse our disuse of the Supper, *viz. Our eating of the Spiritual Bread* and *Wine* of the Kingdom; the Thing Signified by the Outward Supper. But it is an Error incident to frail Man, to prefer the Practice of those things that have a Shew of Religion, and have *least* of Uneasiness, and of the Nature of the *Cross of Christ* in their Performance. Just thus it is easier to receive the Supper than to be *Humble*, if not easier than to wash Feet: For one is but a Memorial of Christ, but the other perhaps is a Reproach of present Practice, and to be sure a Command to *Mortification* and *Self-denial*, the hardest Lesson in Religion. And who knows but for that Reason it has been

dropt

drop so long; since it must be very uneasie for People to continue a Custom, to which their Daily Practice is so visible a Contradiction: Though I hear the *Roman* Bishop mocks the Text Once a Year.

8*ly*. But in Relation to the Supper, we farther say, the Practice is varied: Then they *Sat*, now one sort *Stands*, another *Walks*, a third *Kneels*, a fourth *Lies down* upon the Ground, as in the East Countries. The *Romans* have one Opinion, the *Greeks* another, and the *Lutherans* and *Calvinists* Divide, to great Bitterness, in their Sentiments about It.

9*ly*. Again, in those Days they were *Disciples*, such as followed Christ, now *all* are admitted that profess Christianity, tho' they do not follow him, or forsake any thing for his Name sake, or keep any of his Holy Precepts, *Matth.* 5, 6, 7 Chapters.

10*ly*. Nor is this all we have to say to Justifie our *Disuse* of this Practice: It is *too much Look'd at, and Relied upon* by the People: And indeed is become a kind of Protestant *Extream Unction*; for if the Generality of them can but have it administred just before they Die, they are too apt to presume upon it for an acceptance in the other World. And indeed it is very frequent, if not natural, for many Men to excuse their Disobedi-

bedience by *Sacrifice*; and where Ceremonies or Shadowy Services are continued, People rest upon their observance of them, and *Indulge* themselves in the Neglect of the Doctrine of the *Cross* of our Lord Jesus Christ. I need not look far, nor yet the Bishop for a proof of what I say; we can hardly miss, which way soever we throw our Eyes, the more is the pity: And as this is no small Abuse of Primitive Practice, so no small Argument for our disuse of it. For when the *Brazen Serpent* was *over-valued* by the Jews, God, that had commanded It, for their benefit, stirred up *Hezekiah* to Destroy it.

11*ly*. Besides, these things are become matter of *Gain*, and made a *Sacerdotal Revenue*, not to say *Merchandize*; which has also helpt to *Scandalize* People of Tender Consciences, who think it a *Prophanation* of Religion to suffer any part of it to be *Excised* to the People that ought to be *Free*.

12*ly*. But passing that by at present, and supposing *Water Baptism* and the *Supper* were not Antiquated, but still in Force, Who is there Qualified to Administer them? Who has received a *Commission*, or the *Mind* of the Holy Ghost, and Power from on High to perform these things? For if those that

hold

hold they are in Force, have *no* Divine Force or Authority to qualifie them to Administer them, there will be but a *Lifeleſs Imitation*, inſtead of an *Edifying Reality*. Which leads me to what I promiſed long ſince, That I would at the Cloſe of this Diſcourſe ay ſomething of the *True Ground* of our *Difference* and *Diſſent*.

I ſay then, that where we are ſuppoſed to iffer moſt, we differ *leaſt*; and where we re believed to differ leaſt, we *moſt of all* iffer: Which I explain thus. It's generally hought, that we do not hold the Common Doctrines of Chriſtianity, but have Introduced *New* and *Erroneous* Ones in lieu thereof: Whereas we plainly and entirely Believe he *Truths contained in the Creed* that is commonly called the *Apoſtles*; which is very Comprehenſive as well as Ancient. But that which hath affected our Minds moſt, and engaged us in this Separation, was the great *Carnality* and *Emptineſs* both of Miniſters and People, under their Profeſſion of Religion: They *having hardly the Form of Godlineſs*, but generally ſpeaking, *denying the Power thereof; from whom*, the Scripture warns Believers *to turn away*.

Next Miniſters being made ſuch, and preaching, and the People worſhipping

without

without the Spirit, confining the Operations of it, to the *First* or *Apostolical* Times, as if these did not want them, *as much*, or that Christ would be *less* Propitious, where his Gifts were not less needful. I say, an *Humane* and *Lifeless* Ministry and Worship, together with the great Wordlineſs of Profeſſors, have occaſioned our Separation; and the Perſecution that has commonly followed it, hath abundantly confirmed our Judgment in that Matter. Hence it was we Retired our ſelves to wait upon God together, according to the Gift of his Holy Spirit, and as the Apoſtle *Paul* exhorted the *Athenians*, Acts 17. *We felt after him* (with our Souls) *if by any means we might find him, and hear what God the Lord would ſay unto us*; who *ſpeaks Peace unto his People and his Saints, but let them never turn to folly any more.* We could not, I ſay, tell how to think that ſuch as God had never ſent, but run *of themſelves*, and were made Miniſters by *Humane Learning* and *Authority*, not knowing the Work of the Spirit to their *own Regeneration*, could poſſibly Profit or Edifie the People *unto* their *Regeneration*: And yet that is the very *Work* and *End* of the true Goſpel Miniſtry, for no Man can guide another in the way he never trod.

Be-

Beſides, we apprehended the Miniſtry was ry much a *Temporal Preferment*, and there re few were to be found among them, that d not court the *Better Places*, I mean thoſe at gave the *Greateſt Pay*; and by thoſe ethods mounted to *Worldly* Wealth and onour, as the reſt of the World did: Turn- *Alms* into **Dues**; and by Law, making ifts **Rents**; and vexing thoſe extreamly, at for Conſcience ſake could not uphold em: Which we thought very Foreign to Primitive and an Apoſtolical Spirit; and ort of a *True* and *Through Reformation*. his is not ſaid with any diſreſpect to their erſons, or yet *Calling*, ſimply Conſidered; *for that deſires the Office of a Biſhop, certainly eſires a good thing*; but the Holy Ghoſt in hoſe days, had the *Making* of them; and the ood thing then was their *Service*, and not *evenue* or *Worldly Dignity*. They were then ot only *no Lords* (one being their Lord) *ut they lorded it not over God's Clergy* or *Heritage*, which was the *People* in thoſe days, or to the word κλῆρος ſignifies, tho' it is now ſcribed *only* to the Miniſtry. Then the Ground f Propheſie, or Miniſtry, was the *Revelation* f the Spirit, in thoſe ancient Aſſemblies, as may be read 1 *Cor.* 14. 29, 30, 31, 32. For *all might Prophecy*, that is, *Preach* as the Spirit of God

God moved upon their Spirit, and gave them utterance, be it to Reproof, Instruction, or Consolation: Now *Study*, *Collection* and *Memory*. In those Days they Preach'd their *Own Experience* of the Work of God upon their Hearts, but most now Preach the Experiences of *Others*, recorded in Scriptures, but according to their own and others *Humane Apprehensions*. To be brief, we Ground our *Conviction*, *Conversion*, *Ministry*, *Prayer*, and *Praise* upon the Light and Spirit of our Lord Jesus Christ, as the Powerful and Effectual *Spring* of our Religious Performances, and that alone which prepares the Soul, and Enables it to Perform those respective Services and Duties in a Manner *Acceptable* to God. And that Ministry and Worship which stands *not* in the Spirit, and is not performed in the Preparation and Inspiration thereof, but according to the *Compilings*, *Traditions* and *Precepts* of Men, we cannot allow to be *Primitive* and *Evangelical*, and consequently cannot join in them. And we are satisfied that it is the good Pleasure of God, that all who profess the Name of his Dear, and Only Begotten and Well-beloved Son, should *Acquaint* themselves with the Spirit of His Son in their own Hearts, in its *Reproof*, *Instruction*, *Conviction*,

viction, and *Conſolation*, that they may become *Spiritually Minded*, ſuch as mind Spiritual Things more than Earthly Ones; and that Daily *ſow to the Spirit*; that is, bring forth the Fruits of the Spirit, and become the Children of God, who are led by the Spirit of God. *Now the Fruit of the Spirit is Love, Joy, Peace, Long-ſuffering, Gentleneſs, Goodneſs, Faith, Meekneſs, Temperance: Againſt ſuch there is no Law. And they that are Chriſt's, have Crucified the Fleſh, with the Affections and Luſts thereof. But the Works of the Fleſh are manifeſt which are theſe, Adultery, Fornication, Uncleanneſs, Laſciviouſneſs, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Hereſies, Envyings, Murder, Drunkenneſs, Revilings and ſuch like: Of which I told you before, as alſo in time paſt, that they which do ſuch things ſhall not Inherit the Kingdom of God*, Rom. 8. 6. 14. Gal. 5. 16. to 24. Chap. 6. 7. 8. And under theſe *Marks*, and *Directions* all People may examine themſelves, and know their *Birth*, *Family* and *Inheritance*, whether they are the off-ſpring of God, and true Chriſtians, or Children of the Evil One: Thoſe that are *born of the Spirit*, for whom is reſerved an Inheritance with the *Saints in Light*, or the *Seed* of

Evil

Evil Doers, for whom is reſerved the *Blackneſs of Darkneſs* for ever. And truly it ſeems juſt with God, that thoſe who love Darkneſs better than Light in this World, ſhould have their *Fill* of it in the next; from which, God Almighty redeem Thee, Reader, that thou mayſt walk in his bleſſed Light, *as he is in the Light, then thou wilt have fellowſhip with the Children of Light, and the Blood of Jeſus Chriſt* (*the Great* Atonement) *ſhall Cleanſe thee from All Sin*, 1 John 1. 5,6,7. yea, *from the filthineſs both of Fleſh and Spirit*; and being ſanctified *throughout in Body* and *Spirit*, thou mayſt live to ſerve God in the *Newneſs of his holy Spirit*, Rom. 7. 6. and come to be made a *New Man*; that is an *other Man*. From a Proud, an *Humble* Man; from a Paſſionate, a *Patient* Man; from a Rough, a *Meek* Man; and of a Cruel, Covetous, Unjuſt, Laſcivious, Intemperate, Vain and Ungodly Man; thou becomeſt a *Merciful*, *Liberal*, *Juſt*, *Chaſt*, *Sober* and *Godly* Man: And where this Change, this New Birth, or New Creature is not known, Sacrifices avail nothing, Religion is but *Formality*, and the Peace of God will never be their Recompence of Reward. But they that walk after this bleſſed unerring Rule of the *New Creature*, *Peace* be on them, and

Mercy,

Mercy, and upon the *Iſrael of God*, Gal. 6. 15,16. who are the Circumciſion made *Without Hands*, *in putting off the Body of the Sins of the Fleſh*, *by the Circumciſion of Chriſt*, Col. 3. 11. even that of *the Heart*, *in the Spirit*, whoſe Praiſe is not of Men but of God, *Rom.* 2. 29. And who therefore Worſhip God in the Spirit, and have no Confidence in the Fleſh, *Phil.* 3. 3. that is, in fleſhly Ordinances, or the obſervation of *Figures* and *Signs* compounded of *Outward Elements*, which repreſent Heavenly Things: Wherefore the Apoſtle Exhorted and Commanded, *Col.* 2. 16, 17. *Let no Man Judge you in* Meat or in Drink *or in reſpect of an* Holy Day &c. *which are* Shadows *of things to Come*, *but the* Body is of Chriſt; that is, Chriſt is the *Subſtance* of all outward repreſentations, and they that have *Chriſt* have the *End* of all thoſe things: Whom Reader we Labour and Pray, may be better known, received and obeyed by the Profeſſors of his holy Name and Religion. That as he is Given of God to be our Prieſt, Prophet and King, we may all *Know*, *Feel* and *Enjoy* him ſuch in our ſelves, and then the Kingdom of God will be come in us, and his will done in our Earth as it is in Heaven: Which God Grant, I moſt Humbly beſeech him.

For the Concluſion of the Biſhop's Paper, it is either *Repitition*, or *Reflection*; the one needs no Anſwer, and the other wants a Defence. However, I will not have it ſaid that I either wave or ſuppreſs It, and therefore without any Reflection I will conſider his: Which ſhould have no weight with my Reader but againſt him.

He ſays in his 12 Paragraph, He *pities us*, thinking many of us *Harmleſs* and *Well-meaning*, *but under the Power of ſtrong Deluſions.* And in his 13 Paragraph he gives us his ſence of the cauſe thereof, viz. *that we make the Light within, a Rule of Faith and Practice, Co-ordinate, if not Superiour and Antecedent to the Holy Scripture.* To prove which to be our Sentiment, he cites theſe words out of our *Goſpel-Truths*, where ſpeaking of the Holy Spirit, and the Scriptures, we ſay, *they are the Double and Agreeing Record of true Religion.* Now if the Light and Spirit agree with the Scripture, there is no fear of contradicting the Scripture, and ſo we can have nothing to anſwer for on account of that Expreſſion, for what agrees with the Scripture, *eſtabliſhes* it, inſtead of Slighting or Superceeding the Authority of it.

And though we uſed no ſuch words as

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Co-ordinate, much leſs *Superiour and Antecedent*, which is the Biſhop's Gloſs to render our moſt True and In-offenſive Expreſſion ſuſpected, and make way to faſten his ſuppoſed *Strong Deluſions* upon us; I will be very frank with him in this matter, that we Believe the Scripture to be the Declaration of the Mind of the Holy Ghoſt, and therefore not Superiour to the Holy Ghoſt, but *Credited, Confirmed, and Expounded* by the Holy Ghoſt; ſo that without the Illumination of It, the Scripture cannot be underſtood by them that read It. The Grammatical and Critical Senſe of the Words and Alluſions therein may be underſtood, but the *Inſide* and Spiritual Signification of them, is a Riddle to thoſe that are not Spiritually inſtructed therein, tho' they were never ſuch Grammarians or Linguiſts.

Again Chriſt ſays, *He that loves the Light brings his Deeds to the Light, to ſee if they are wrought in God*, John 3. 21. which was before the New Teſtament Scripture was in being; and this makes It both *Rule* and *Judge* of the Life and Deeds of Men. What ſays the Biſhop to this? Alſo *John* 14, 15, 16 Chapters, Chriſt promiſes the *Spirit to lead them*, his People, *into all Truth*, and this was not the Scripture, but ſomething at

leaſt *Co-ordinate, if not Superiour and Antecedent to the Scripture,* which is more than we ſaid before. Alſo the Apoſtle *Paul* tells the Romans, Ch. 8. that *as many as are led by the Spirit of God, they are the Sons of God:* Then the Spirit is to Lead Believers, or they cannot be the Children of God. And that which Leads, Rules, and that which Rules is a *Rule* to them that follow it. And the ſame Apoſtle referr'd the *Galathians,* Chap. 6. 15,16. to the Rule of the *New Creature* to walk by, and that muſt be the Spirit which begets the *New Creature,* viz. *Chriſt formed in them,* of whom he tells them, Chap. 4. 19. *He travelled in Birth again.* And the Beloved Diſciple expreſly ſays to the Chriſtians in his Firſt Epiſtle, Chap. 2. 20. that they had an *Unction from the Holy One, and they knew* **all things**/ that is, all things they had to Believe, Know and Practice. And Verſe 27. he adds, *But the Anointing which ye have received abideth in you, and ye need not that any Man teach you, but as the ſame Anointing teacheth you of* All things, *and is Truth.* If the Biſhop will break through all theſe Scriptures to undervalue the Light and Spirit of Chriſt (for no other Light or Spirit do we Aſſert, Recommend People to, or Contend for) that he might ren-

render us Guilty of *Strong Deluſions*, I cannot help it, but muſt be truly ſorry for him. But I beſeech him to have a care that he does not, like the Jews of old, Undervalue, and indeed *Blaſpheme* againſt the Holy Light and Spirit of God, and by miſcalling the Fruits and Effects of its Power, *Strong Deluſions and Transformations of Satan:* For God will not hold ſuch Guiltleſs in his Great and Terrible Day of Judgment.

And after all, the Beſt and Firſt Reformers and Martyrs, as well as Fathers, Concur in our Aſſertion and Teſtimony. As *Zuinglius*, *Luther*, *Melanchton*, *Calvin*, *Beza*, *Bucer*, *Peter Martyr*, and *Eraſmus* too. Alſo our own Excellent Martyrs, *viz. Lambert*, *Rogers*, *Philpot*, *Bradford*, *Hooper*, *Woodman*, &c. that the *Double and Agreeing Teſtimony* of the *Spirit of God within, and the Scripture of Truth without, is the Rule and Judge of Faith, Doctrine* and *Practice*; yea that the Spirit is given to Believers to be the *Rule and Judge* by which they are to underſtand the true Senſe and Meaning of the Scriptures. Now let the Reader judge who gives the Trueſt Honour to the Scripture, the Biſhop, or the People called Quakers? They ſay the Scriptures have a Double Record, that is, the Evidence of the Spirit of Truth

in the Hearts of Believers, as well as their Own: Or the Bishop, who by his way of Treating us and our Principle, will allow us no other Evidence of their Truth, but Themselves. For to say the Evidence of the Spirit of God, with that of the Scripture, make a *Double and agreeing Testimony* is with him to undervalue the Scripture, and the Ground, in his Apprehension, of our Strong Delusions. It must be my turn now to pity the Bishop, and truly I do it with all my Heart, to see him *strain* so Sound, as well as *Inoffensive* an Expression, as that which he makes the Reason of our Delusion, that he might have an occasion to lessen our Credit with the Professors of Christianity, and especially Protestants. Can it Dishonour the Scripture to deny the Evidence of the Principal and Author of the Scripture, to back the Authority of the Scripture? Or doth not he rather lessen the Authority of Scripture, that will not allow us another Evidence of the Truth of Scripture than its own, for fear of *Co-ordinacy*, which was not so much as once intended to be insinuated by us, nor do the words import any such thing; yet it had been no strong, nor any *Delusion at all* to give the Holy Ghost the Preference. But I shall keep to the Terms

of

of the Paper, whatever the Biſhop is pleaſed to do; knowing that whoever Concludes an Argument in terms not in the Queſtion, nor plainly deduceable from the Premiſes, is not a *fair Dealer* in Controverſie: In which the Biſhop, if he pleaſes, may reaſonably enough think himſelf more than once concerned.

Bleſſed be God we have known the Power and Efficiency of this Holy Light and Spirit of Chriſt in our ſelves, and being in good meaſures Witneſſes thereof, we do not only ſpeak by Report, but by Experience. We had the Scriptures in the Days of our Ignorance and Worldly-mindedneſs, but diſregarding the Reproofs and Inſtruction of the Light of Jeſus in our Hearts, we never could come to know the Power of thoſe Truths the Scripture declares of. But when it pleaſed God, in the Riches of his Love, to cauſe his bleſſed Light, that had ſhined in Darkneſs, and the Darkneſs comprehended it not, *to ſhine out of Darkneſs*, and *gives us the Knowledge of himſelf in the Face* (or through the Manifeſtation) of his Son Jeſus Chriſt, we ſaw and bewailed our ſelves, and by an unfeigned Sorrow and Repentance, returned as Penitent Prodigals towards our Fathers Houſe; and in this Turn,

we were brought to die daily to that Love and Satisfaction we once had in the Glory, Pleaſures, Honours, Friendſhips and Diverſions of the World, which now became *Burdenſome*, more than ever they were pleaſing to us.

Hence it was, and from no Siniſter Ends, or Self-righteous Conceits, that we became an altered and a diſtinguiſhed People, in our Behaviour, Garb and Converſation: More *Retired*, *Watchful*, *Silent* and *Plain*, than formerly, equally avoiding *Luxury* and *Avarice*. I ſay, it was the Work of God's Spirit upon our Hearts, who by his Light gave us to ſee the juſt difference of things, and to diſtinguiſh between that which pleaſed *Him*, and that which pleaſed Him not. And this Holy Pattern he gave us in the Light of his beloved Son, which we deſign to follow, as did the Holy Ancients; and is a full Anſwer to the Biſhop's Unfriendly Queries upon our diſtinguiſhing Behaviour, in his 14th and 15th Paragraph, as if it were not out of Fear towards God, or upon a Conſcientious Bottom, but to ſerve a worldly Turn? For he asks us, *Is it not your* main Aim, End and Study, by pretended *Mortifications, to make your ſelves a Party Conſiderable?* Again, *Are not to this Purpoſe your different*

ferent Garb, Speech, Looks and Geſtures, and to make your ſelves remarkable, rather than out of a Senſe of Duty, or Conſcience of Obligation? Which, as it is the worſt Conſtruction that the moſt Irreligious and Prophane could make upon our Behaviour, ſo I beſeech God to forgive the Biſhop, and make him ſenſible how little ſuch Treatment of ſtrict & ſober Living advances the Common Cauſe of Religion, and how much it indulges thoſe that know no Reins or Check to their Exceſſes in his own Church. But to go no farther than the Biſhop and his *Clergy*, pray who diſtinguiſh themſelves more by their Garb from other People then they? Tho' I cannot ſay as much of their Behaviour. So indeed did the *Chemerims* or black Coats of old, and Thoſe that wore long Robes in our Saviours time, but as I take it, they went not without his Cenſure, while I think the Biſhop will find none in Scripture againſt our Plainneſs. But the Biſhops Pontifical Robes, do in my Opinion look much more like *Singularity* and a *Sight* than ours; for our Garb is like other Mens, only freed of their Superfluity. In ſhort I wiſh him a better Underſtanding of the true Grounds of our ſtricter Conduct, and Where and Who they are that

make

make a **Trade** of Religion; that if he has any Shot left against *Mercinary* Religionists, he may not miss the Mark next time, but may make it his *main Aim*, *End* and *Study*, to Expose Hirelings and Hypocrites in their Proper Colours: And some are of Opinion he need not go far to find too many of them.

It is strange the Bishop should be so unsensible of the Advantage he gives me by his *Queries*, and what a wide Door he opens to a severe Retaliation; but my desire to be Modest, and to be Silent upon such Advantages, is, I think, to be abundantly so.

Howbeit, I must take Notice of one Expression, for it may too seriously affect us not to be observed to him. When he asks, *If it be not our main End and Study, by pretended Mortifications, to make our selves a Party Considerable?* He adds, *and such to which,* **for Reasons of State,** *Peculiar Priviledges must be indulged.* If this were not more than Mockery, I should wave my Notice; but calling the meaning of the Government in Question about the *Liberty of Conscience* we enjoy, He must forgive me if I bestow a few Remarks upon that Expression. It seems then our Liberty flows not from

from the Inclination of the Government to Liberty, leſs from Compaſſion, and leaſt of all from Juſtice and a Chriſtian Principle. Which Motives carry with them a Proſpect of the Continuance of Liberty, if not for Liberties ſake. But the Biſhop believes no ſuch thing, and if he would not have us of his mind, he did weakly to tell us ſo. Well then, we are all of us to take his Advertiſement, that our Liberty hangs but by ſlender Threads, and a *Reaſon of State*, and not of Nature, Right or Chriſtianity; which certainly is not to beſpeak this *Conſiderable Party* to the advantage of the Government: And for which I think the Biſhop a very moderate States-man, and the Government as little beholding to his *Politicks* as we are to his *Charity*. However, we will have a better Opinion of our Superiors Regards to Liberty, and conclude that their Inclination equals their Diſcretion, and that their Judgment as well as Prudence is of that ſide. Let the Biſhop ſay what he pleaſes. And tho' he deſerves it not at my Hands, I could almoſt perſwade my ſelf to think that he does not begrudge us, and means not ſo looſly as he writes. But be it as it will, *That God that has upheld us by his free Spirit to this Day, through many and great*

great Afflictions, we firmly believe will ſuffer nothing to attend us, that ſhall not in the Concluſion work for his Glory and our Good, if we continue ſtedfaſt to the End, in the bleſſed way of Righteouſneſs, wherein he has ſo often and ſignally Owned and Preſerved us; notwithſtanding the Violence of Open Enemies, and the Treacherous and Reſtleſs Endeavours of Falſe Friends.

His 16th Paragraph multiplies Reflection, as before obſerved, and Repeats what I have already largely anſwered; particularly that we own the Chriſtian Faith, which he makes us to *Wave*, *Suppreſs*, or at leaſt not to Confeſs; and have expreſs'd it even in the Paper, he has faulted ſo much of Shortneſs, and that more fully, in all Points, than in the Creed commonly called the *Athenaſian*; except that about the *Trinity*, which ſeems to me leſs plain by that Copious way taken to explain It.

He alſo ſays, *We Reject all Outward, Poſitive Parts of Worſhip*, which we deny: For we own and uſe *Prayer*, *Preaching* and *Praiſing in the Spirit*, without which they cannot be Owned or Joined with; for they cannot be ſo performed to Edification by a true Chriſtian Worſhipper; ſince God, *who is a Spirit, will be Worſhipped in Spirit, and in Truth*,

Truth, which Chriſt's Spirit muſt enable us to perform. And ſuch Worſhippers Only God the Father ſeeks to Worſhip him: Implying he regards not other Worſhippers.

But *Eſpecially*, the Biſhop ſays, *we reject Baptiſm and the Supper*. We ſay we do not *Reject* but *Diſuſe* the Signs, becauſe we felt the *Inviſible Graces* in *our Souls* they were *Signs* and *Shadows* of; and therefore not in *Diſreſpect* to the Signs, but in *Reverence* to the Divine Subſtance they ſhew forth, we diſcontinue their uſe among us. They obtain'd place in the *Infancy* and *Twi-light* of the Church; in her more weak and Ceremonious time, directing, as I may ſay, that *Inter-regnum* between the Law and Goſpel, before the Diſpenſation of the Holy Ghoſt had *Fully* obtained Place and Preheminence in the Church. But of this I have been already very particular.

He grows *warm* in his 17th Paragraph and *Epiſcopal*; for he ſays, *In a word, I again* Require *you, as you will anſwer all your* Secret Arts and Pretenſions *at Chriſt's Tribunal*, that you either Embrace and Profeſs the Entire Chriſtian Truth, *in the Points wherein I have ſhewn you to be Defective; and that you receive the Chriſtian* Seals or Badges, Baptiſm *and the* Lord's Supper; *or*

elſe

elſe that you Deſiſt *to lay claim to the Name of Chriſtians.*

But firſt I muſt return the Biſhop *his Secret Arts and Pretenſions*, In all which he is Greviouſly Miſtaken. For either I do not underſtand his meaning, or I abhor it. Next, be it known to him, we *Wave not*, we *Suppreſs not*, but heartily Embrace and Profeſs before the whole World, all Points of Chriſtian Doctrine, according to the mind of the Holy Ghoſt, as I have amply ſignified before upon this ſubject. And where the Biſhop takes leave of the Text, he muſt excuſe me if I leave him to keep company with it. We did not Entitle our Paper *All Goſpel-Truths*; but *Goſpel-Truths*, which extended ſo far as we were Tax'd with Error about thoſe Truths: And yet he muſt have but a little Charity that will not allow a Believer and Follower of thoſe Truths to be a Chriſtian. Nor indeed has the Biſhop given us the Articles of Faith he ſays we *Wave* or *Suppreſs*, or told us his own, or that *One Churches* Faith he would have us receive, as I have Complained already. But that the Biſhop *ſhould forbid us ſo much as to lay claim to the Name of* Chriſtians, *unleſs we will Practice what he calls the* Seals or Badges *of Chriſtianity* (which

divers

divers Churches in Chriſtendom think he miſuſes) is very Uncharitable and Dogmatical. But beſides what I have ſaid at large in our Excuſe and Defence in that Matter, he produces not one Scripture that calls them either *Seals* or *Badges*. But yet there are other things that are ſo repreſented by our bleſſed Saviour and his Apoſtles, which he takes no notice of. As *Mat.* 16. 24. where, *they that will be reputed Chriſt's Diſciples muſt take up his Croſs and follow him.* Chriſt's *Croſs* is a Chriſtians *Badge* and *Seal* of Diſcipleſhip. Again, *John* 13. 35. He ſaid to his Diſciples, *By this ſhall all Men know that ye are my Diſciples if ye love one another.* Likewiſe *Mat.* 25. 34, 35, 36. The Diſtinguiſhing Character of the laſt Day is not Water Baptiſm and the Outward Supper, but *Love*, *Mercy* and *Compaſſion*; *Bowels* and *Charity*; not being *Aſhamed* or *Afraid* of Owning and Helping the Lord's Servants in their Afflictions, viz. *I was an Hungry and ye gave Me Meat: I was Thirſty and ye gave Me Drink: I was a Stranger and ye took Me in: Naked and ye Cloathed Me: I was Sick and ye viſited Me: I was in Priſon and ye came unto Me.* This is the Chriſtian **Badge** that will be Recognized by our Lord Jeſus Chriſt at the laſt day: We

have

have his own Word for It. In all which, He is ſo far from mentioning either of the other Badges that *Luke* 13. He brings in the *Unhappy*, that are on his left hand, uſing this Argument to engage him to receive them into bleſſedneſs, viz. *We have Eaten and Drank in thy Preſence, and thou haſt taught in our Streets.* A plain Inſtance they had the uſe of ſuch Ordinances as the Biſhop reputes *Badges* of Chriſtianity; but it is as plain that ſuch Pleas would not do: For behold the Lord Jeſus ſays unto them in the Parable, *I know you not, depart from me ye workers of Iniquity!* I recommend the peruſal of the following Verſes to my Reader, which confirm my ſenſe of the Text: For He ſpoke to an outſide People that counted themſelves the People of God, and were obſervers of *Meats* and *Drinks*, and *Divers Waſhings:* And that which was Doctrine and Caution then, is Doctrine and Caution now; for Truth holds the ſame to the End.

I might add, Holineſs for a *Characteriſtick, without which no Man ſhall ever ſee the Lord:* And that *neither Circumciſion availeth any thing nor Uncircumciſion, but a* New Creature, *Gal.* 6. Alſo the Fruits of the Spirit, *Chap.* 5. among which there is not one

word

word about *Water-Baptiſm* or the *Outward Supper*, with many more Paſſages that are Cloſe and Cogent.

His 18th and laſt Paragraph tells us, *He will not judge us*, and yet his whole Paper is but one Continued Judgment of us. But, *from God*, as he ſays, *and as his Miniſter he bids us Judge our ſelves.* Firſt, We thank God we are before-hand with the Biſhop, having Judged our ſelves, and that by the Judgment of God upon us, and ſo have right to Judge others according to that Judgment. Secondly, We have no proof that the Biſhop ſpeaks from God to us: Nor can I tell how he ſhould, that does not acknowledge the Inſpeaking Word of God in the Soul. Thirdly, For his being God's Miniſter, he has not ſhewn us his Commiſſion yet, and I fear it will not be from Heaven when ever he does. But if my Reader will take the pains of peruſing this very Paragraph, he will not only ſee a Judging Spirit, but that the Biſhop holds out abuſing of us to the laſt, rendring us as bad as bad can be, *viz.* That we *Subvert the Faith once delivered to the Saints, and equal our Conceits to the Divine Oracles, Uſing and Diſuſing what Parts of God's Inſtituted Worſhip we pleaſe*; adding, *I will not Interpoſe*

your making Gain *your* Godlineſs. But as I have already taken ample notice of this Charge, ſo I ſhall ſay no more of his Irreligious *Slant* at our Sincerity than this, That I cannot pretend to tell the Biſhop what Tribe of Men in *Chriſtendom* it is that have long made Gain their Godlineſs, and the Pretence of it their Worldly Inheritance; ſince he has been ſo much more Senſibly inſtructed in this Affair than my ſelf: But one thing I am ſure of, that if *Gain* and not *Godlineſs* was our Motive to be the People we are, we mightily Miſtook our way *when we left the Biſhops*: For *Afflictions*, *Spoiles*, *Priſons*, *Baniſhments*, yea, and *Death* it ſelf have attended us ſince God was pleaſed to manifeſt his Truth to us: And if under all thoſe Calamitys that have followed us ſince we were a People, for the ſake of our Unfaſhionable Profeſſion, the Biſhop or any elſe is ſo Unnatural, as to envy us the Bleſſing of God upon our honeſt Induſtry, and to render that which is an Effect of God's Goodneſs, the Reaſon and End of our Religion, God forgive them. I could Enlarge upon this Topick, but time would fail, and the Diſcourſe ſwell beyond Bounds, as indeed it hath already beyond my Expectation; for which

I ſhould Excuſe my ſelf to my Reader, but that it was not Simply from the Regard I had to the Biſhop's Sheet, ſince that could not have deſerved this Notice from me, but might have beèn anſwered as Conciſely as that was written, had I only conſidered his Undertaking and Treatment, and not my Readers Satisfaction, in the better Knowledge of our ſo much Miſrepreſented Perſwaſion: Eſpecially in a Nation, where of late I had occaſion ſo Generally to Travel, and the Biſhop's Paper hath been I ſuppoſe as Generally Diſperſt. I owe it therefore to My Profeſſion, to My Self, and to the Country, to Vindicate the One, and to Expreſs my Chriſtian Regard and Acknowledgment to the Other; having received a more than common Civility from the Inhabitants in General: To whom I wiſh, as to my own Soul, the Saving Knowledge of the Truth, as it is in Jeſus: That Chriſtians *Indeed* and *at Heart* They may be, to the Glory of God their Creator, and the Eternal Salvatiou of their Souls, through Jeſus Chriſt, the alone Redeemer, and to whom with the Father, by the Holy Ghoſt, be all Honour and Glory, Thankſgiving and Praiſe, World without End.

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